THE GREAT MYSTERY OF GODLINES:

OR,

A TREATISE OPENING VNTO VS,

First, what GOD; Secondly, What CHRIST is.

Penned by that learned and Faithfull seruant of God, IOHN RANDALL Batchelour of Diuinitie.

And now publiſhed to the glory of God, the edification of his Church, and the Honourable memoriall of the Author.

By WILLIAM HOLBROOKE, Preacher of the Word of God.

LONDON,
Printed by IOHN LEGATT, for *Richard Redmer*, and *William Sheffard*, and are to be ſold at the entring in of Popes-head Alley out of Lumbard-ſtreete.
1624.

TO THE VVORSHIPEVLL MASTER THOMAS FANSHAVVE, ONE OF HIS MAIESTIES IVSTICES OF THE PEACE IN THE COVNTY OF *ESSEX*, AND MASTER OF THE Crowne office, all happineſſe both in ſoule and body in this life, and eternall glorie in the world to come, be multiplyed.

SIR,

AMongſt the many titles which are giuen to the Miniſters of Gods holy word in the Scriptures, the title of Labourers is one, to ſhew that they ſhould be labourers; yea, ſore labourers, labouring to wearineſſe and fainting. Such a one was the Author of this following Treatiſe, who before God ſilenced him (by his afflicting and chaſtiſing hand) was as frequent and conſtant in the worke of the miniſterie as any of his brethren,

Math. 10. 37, 38.

1. Cor. 3. 9.

1. Tim. 5. 17.

brethren, and afterward was not idle, nor vnprofitable in priuate, as, both the daily reſolutions and ſatisfactions which many (both Miniſters & people reſorting to him) receiued from him, and alſo this following Treatiſe, with two others farre larger then this (the one ſhewing what a true viſible Church, the other what predeſtination is) doe ſufficiently giue witneſſe vnto. The occaſion of this and the other aforeſaid labours of his, was this; Diuers of his people reſorting to him at ſundry times, for reſolution in diuers queſtions, he deſired them to thinke of ſome queſtions, wherein they moſt deſired ſatisfaction, and he would (as God ſhould enable him) giue anſwere thereto, by way of an Euening exerciſe, which motion with much ioy they accepted of, and through the good hand and guidance of God (who certainly moued the one to motion, the other to accept and make choice) they made choice in the firſt and ſecond place of theſe two maine and fundamentall Queſtions: Firſt, What is God: Secondly, What is Chriſt. The Doctrine whereof is the ſubiect matter of this enſuing Treatiſe, an argument high and excellent, and of neceſſity to be knowne in ſome good meaſure of all that will be ſaued. How diſcreetly, and warily, orthodoxally, fully, (though briefely) and plainely, to the capacitie of the meaneſt, theſe two profound heads of Diuinitie be handled in this enſuing Treatiſe, I need not ſay, it will appeare to euerie Iudicious and Chriſtian Reader. I make bould to dedicate it to your worſhip, Firſt, to teſtifie my vnfained thankefulneſſe to you for your loue and kindneſſe to me, and all good Miniſters in our Countrey, of whom I haue euer obſerued you

to

to be a louer and fauourer, a thing pleaſing to God and all good men, and it is no matter whom it diſpleaſeth, ſo God be pleaſed with it. Secondly, to teſtifie my deſire of your growth in Grace, and in the true knowledge of God, and of Ieſus Chriſt, whom to know is eternall life, which this Booke through Gods bleſſing vpon your reading of it, will helpe you in. Which that it may doe, and for all good vnto your worſhip, I will pray to the Father of Lights, from whom euerie good and perfect gift commeth. In whom I reſt,

at your worſhips

command,

WILLIAM HOLBROOKE.

To the Reader.

VNderſtand (Chriſtian Reader) that this following Treatiſe, and the other two before named in the Epiſtle Dedicatorie, were giuen by the Authour (as they were penned by his owne hand) certaine yeeres before his death, vnto one of his Flocke and charge, who beſtowed the ſame vpon me; and I being deſirous of the common good, haue publiſhed this for the preſent. Bleſſe God for it, & all meanes of thy Spirituall good, labour to profit by it in the true knowledge of God and Chriſt, which thou haſt fully and plainly opened to thee herein. Forget not to let him haue a place in thy prayers, that prayeth daily for thee and all the people of God.

WILLIAM HOLBROOKE

Of God, of Christ.

I. Question.

What is God?

Answ.

SVch a Question was once asked by *King Hiero* of a learned wise *Heathen Simonides*, who demanded one daies respite to deliberate vpon it: the *King* asked him the same question the next day, then the *Poet* asked two daies respite: and so the third day, foure daies respite, still doubling the number of the daies formerly demanded. The *King* marueiled at it, and asked him why he dealt so with him; the *Poet* answered plainly, Because (saith he) the longer I consider and studie vpon it, the darker in my seeming the matter is. A modest Answer, well befitting a wise man; though presumptuous at the first, not doubting but by his wit and studie he could attaine to the vnderstanding of any thing, euen of God himselfe: yet modest at the last, ingenuously acknowledging his owne insufficiencie to resolue such a deepe *Cicero de natur. deor. lib. 1.*

diuine queſtion. And ſurely no maruell that this wiſe *Heathen* hauing no other outward helpes but the booke of the Creatures, and the writings of other naturall men, ſuch as himſelfe was, nor any other inward helpe, but the light of Nature, and the common gifts of the Spirit, did giue ouer the purſuite of this profound Queſtion in the plaine field. But we, who through Gods mercy are reſerued to theſe latter times, haue better meanes without vs, the booke of the Scriptures, and the labours of many ſpirituall and ſanctified men; and better meanes and helpes within vs too, the Spirit of grace and illumination, that acquaints vs in ſome meaſure, euen with the ſecrets of God; and therefore we muſt not ſo giue ouer this matter as he did, but caſt about it with all diligence, and yet in all humilitie too, and ſee how we may finde and frame a modeſt and diuine Anſwer to this *high* and heauenly demaund.

Firſt therefore, that we may the better conceiue and profit by this Queſtion, we are to conſider (before we come to the Anſwer thereof) of two generall preparations to the ſame; for as none of Gods buſineſſes, ſo ſpecially not this concerning his owne Maieſtie and being, is to be vndertaken with vnwaſhen hands, that is, without due preparation of heart and affections going before. The firſt generall preparation is, how we ought to eſteeme of this Queſtion: The ſecond, with what cautions and limitations we are to proceede therein.

2. Generall preparations conſiderable before it be anſwered what God is.

In the firſt we are to conſider theſe particulars: Firſt, that it is ſome ſuſpition of Curioſitie to ſeeke into ſuch an *high* point; if either we ſeeke to know the brightneſſe and perfection of Gods Eſſence (for that

that God hath not reuealed at all) or the full and perfect ſtate of his properties and workes, (for God hath not reuealed them but in ſome meaſure) It is curioſitie inexcuſable: What? Are we not content to know that God is, and that he is holy, wiſe, iuſt, &c. but we muſt diue into the bottomleſſe depth of his Eſſence? Reach not too *high*, for feare of a ſhamefull fall. The firſt: and in it, fiue particulars.

Secondly, that it is eaſie to erre in defyning what God is. Errour creepes in quickly vpon vs in the eaſieſt and loweſt points of Religion, yea euen in worldly things, how much more in heauenly, and ſo in this the heauenlieſt of all? God is ſo pure, ſpirituall, glorious; we ſo vncleane, carnall, blinde; that either in the exceſſe we goe too farre, or in the defect wee come too ſhort; either on the right hand, fawningly perſwaded ſomewhat of God in fauour of him, which yet he is not; or on the left hand, peruerſly not beleeuing ſomewhat of him which indeede he is. It is eaſie to fall from an *high* ſteepe pitch; and this being ſo *high* a pitch, it is eaſie to take a fall at it. 2. *Vide Zeged. loc. com.* 26.

Thirdly, that errors in this point are very dangerous, and, if they be defended, damnable; the point being a moſt fundamentall point of our Faith, the errors herein muſt be fundamentall too, that is, ſuch as cut vs off from the foundation; not euery little miſtaking, but errour herein wilfully defended: It is as much as our Soules are worth, like little flies buſie about the bright candle, but they burne for it: ſome are blaſphemers by it, as *Baſilides*, and the *Gnoſtickes*; and ſome are Idolaters, erecting in their thoughts a Notion of God, which is not God, and therefore an Idoll. 3.

Fourthly, that it is impossible to finde that wee seeke, that is, any Substantiall or Essentiall knowledge of God as the Schooles speake: neither is there any definition to be framed of him, for he is Infinite; no *Genus*, for there is no thing of larger content then God himselfe; neither is there *differentia specifica*, specificall difference in this case; for there is not a specificall difference of euery particular man, much lesse of God, who is indiuidually one: he comprehends the world within his fist, and how can himselfe be wholly comprehended in any definition? It is one of his knowne Attributes, that he is incomprehensible; God is not *seene*, saith the Apostle, 1.*Tim.*6.16. that is, he is not to be comprehended as he is.

5 Lastly, yet it is of necessary vse, and therefore may
1 and must be sought into: First, to stop the mouthes
Three reasons why we may and must know & seeke to know what God is. of cauilling Aduersaries, that are still insulting ouer vs, saying, *Who, what, where is your God?* as vpbraiding vs, that we beleeue in a false God, or at least such a one as we know not our selues: Secondly, to stay
2 and satisfie our owne reaching thoughts, for the matter concerning the saluation of our Soules, we must haue some certaine obiect to settle our thoughts vp-
3 on, else we shall neuer be at rest: Thirdly, for our direction in our worshIp and seruice of God, which must be answerable as to his Will, so to his Nature too, *Ioh.* 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* Corporall gods must haue corporall worship; and a spirituall God must haue a spirituall worship; but our God is a *Spirit*, and therefore must haue a spirituall worship. It is horrible blindnesse to worship an vnknowne God as the *Athenians* did, *Acts* 17. 23. and is also reprooued

reproued of our Sauiour, *Iohn 4. 22. Ye worship that which ye know not*, and this makes vs resolute in his seruice, when we know who it is we serue, *2. Tim. 1. 12. I know whom I haue beleeued.*

In the second generall preparation, we are to consider with what cautions and limitations we are to proceed herein. For the matter being so difficult and dangerous, wee had need to take great heed how wee deale in it.

Causes obseruеable in the second generall preparation, & in our seeking to know God.

The first caution is this, That it is safer by negation to say, what God is not, then by affirmation positiuely to say what he is; as to say, he is not mortall, not visible, not corruptible, &c. And in this course the holy Ghost hath gon before vs, *1. Tim. 1. 17. Now vnto the King euerlasting, immortall, inuisible, &c.* And *1. Tim. 6. 16. (He dwels in that light which none can attaine vnto*, where the reason is added, why hee cannot bee seene, because the light that should show him to vs is vnaccessible, *Titus 1. 2.* ἀψεύδης *Non sicut homo*, that is, He cannot lye, he is not as man that he should lye, as it is, *Numb. 23. 19.*) Like as a Carpenter in making of an Image, pares off on euerie side, and that which is remaining is an Image: So in saying what God is not, we shall see what he is; and as this is the safest way, so it is the fittest way. For all things being denied of him which are incident to the creatures, he is thereby acknowledged singular, and infinitely superiour to them all: not but that many things may be positiuely pronounced of God too, but the other is the safest and fittest course. 1

Damasc. lib. 1. cap. 13. Cicero lib. 1. de natur. deorum. Hyper. method. 87. 90.

Secondly, in saying what God is, we must keepe our selues within the bounds and compasse of Gods word: for that which God speaketh of himselfe, we 2

may freely and safely speake; and that which hee speakes not, is but a fable and deuice of mans braine. None can testifie of God but himselfe; therefore the Prophet saith, *Hab.2.20. The Lord is in his holy Temple.* The Prophet sends them to seeke God in his holy Temple, that is, to his Word sounding in his Temple; And our Sauiour saith, *Search the Scriptures, Ioh.5.39.* Studie the Word, and pray for the Spirit, and he will keepe thee within a good scantling.

3. Thirdly, that though wee keepe our selues within the bounds of the Word, yet wee shall know but in part. *1.Cor.13.12. Now we see through a glasse darkely, but then shall we see face to face: now I know in part, but then shall I know as I am knowen.* The perfect knowledge of God is respited to another life, *1. Iohn 3.2. Then we shall see him as he is:* yet we know so much of him here, as shall serue for our saluation. *Moses*, who saw God and spake to him, *Exod. 33.11. face to face, euen as a man speaketh to his friend. And there arose not a Prophet in Israel like vnto him, whom God knew face to face, Deut. 34.10.* Yet he was stinted and saw but his hinder parts, *Exod.33.20.23.* Nay the Angels in Heauen see him not as he is.

4. Fourthly, that little which wee doe know of God, we must embrace it with humble submission and holy admiration; not as comprehending it, but as rather being comprehended by it; not as thou or thy vnderstanding being master of it (as it is of other notices) but as it mastering and subduing thy vnderstanding. Earthly things we vnderstand one way, heauenly another: Earthly things we master and subdue to our vnderstandings; heauenly things subdue and master our vnderstandings vnto them. So then what wee know

of

of God, wee know it rather as being comprehended of it, then comprehending it, according to the ſpeech of the Apoſtle, *Gal. 4. 9. But now ſeeing ye know God, or rather are knowne of God.* And *Iohn 10. 14. I know mine, &c.*

The fifth caution is, that ſtill wee muſt looke into it with the eye of Faith, and not of Reaſon: for Reaſon is too blind, or elſe too ſawcie to conceiue of God. Some things thou ſhalt heare, but ſee no reaſon of them; yet beleeue them, becauſe the Word ſaith it is ſo. Other things thou maiſt thinke there is great reaſon for; yet beleeue them not, except the Word, the rule of Faith, reueale them. 5.

The ſixth and laſt caution, is this, that we muſt ſearch into this myſterie only ſo farre forth as it tends to build vp our Faith in Chriſt, and holineſſe of life: for howſoeuer the knowledge of God is to be ſought after for it ſelfe, it being of ſuch excellencie as it is; yet God will accept of no knowledge of himſelfe in man, but ſuch as is profitable for man to Faith and obedience. *Iohn 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth.* The knowledge that God is a Spirit, is idle, except it be applied to Gods ſeruice. Take theſe two rules in this caſe; Firſt, neuer thinke nor looke vpon God, but in the face of Ieſus Chriſt. *Iohn 14. 9. He that hath ſeene me, hath ſeene the Father, &c.* Thus God lookes vpon vs in Chriſt, and therfore we muſt looke vpon God in him, as he is our Mediatour, and behold him in his merit, and obedience, and this giues great illumination. It is Chriſt that came out of the boſome of the Father, that reueales him vnto vs, *Iohn 1. 18.* 6 *Calu. Inſtitut. lib. 1. cap. 2.*

The ſecond rule, is this, that the knowledge which

we haue of God, must not be onely ſpeculatiue in the braine, but muſt paſſe into the heart, to be put into practiſe in our conuerſation, elſe the Deuill will excell vs, for he hath more ſpeculatiue knowledge then wee haue.

And ſo much for the two generall preparations. Now we come to the queſtion it ſelfe: and herein, to auoid longſomneſſe and confuſion, becauſe *definitions* muſt be both ſhort and orderly; we will conſider God in theſe foure reſpects, and from euerie one of them frame an anſwer to this queſtion. I take this courſe, becauſe I deſire hereby to open a paſſage to the whole Doctrine concerning God. Firſt then wee will conſider God in his Eſſence. Secondly, in his Subſiſtence. Thirdly in his Attributes & Properties. And fourthly, in his Office and Workes. And to one of theſe foure heads may be reduced whatſoeuer we know concerning God.

Foure generall things conſiderable in God.

1 Firſt in his Eſſence; for an Eſſence God hath, though we know it not, yet it muſt & may be rightly affirmed of him. The Creatures haue their Eſſence, and it is a part of their perfection; ſo that if God haue not his Eſſence, the Creatures goe beyond their Creatour, which is blaſphemous. Yea all Creatures haue their Eſſence from him, therefore he muſt needs haue an Eſſence himſelfe.

This conſidered, God is a *Spirituall* ſubſtance or being of himſelfe. Firſt, God is a *Spirituall* ſubſtance, &c. We might ſay in the Negatiue, God is an Incorporeall ſubſtance, that he hath no bodie; but becauſe God hath ſpoken affirmatiuely of himſelfe, ſo may we too, *Iohn 4.34.* God is a Spirit, and here (that we may not ſort him with any thing elſe, for hee hath no match)

match) wee must learne a rule that concernes this whole Doctrine of God, and that is this, That whatsoeuer is affirmed of God, which is also communicable to the Creatures, the same must be vnderstood by a kind of excellencie and singularitie aboue the rest. Angels are Spirits, and the Soules of men are Spirits; but God is a Spirit by a kind of excellencie or singularitie aboue all Spirits: he is the Father of Spirits; the Authour of Spirits, and indeed the Spirit of Spirits. *Hyper.meth.89*

Secondly, God is a *Substance or being*, although the word οὐσία Substance or being, be not vsed in Scripture, (but was deuised and taken vp some 360 yeeres after Christ by the *Nycæne* Fathers, to cleere the difference betwixt Person and Substance in God. For (said some Heretickes) If Christ be God of the same Substance & being with the Father; thē when Christ was incarnate, the Father was incarnate also. No said the *Orthodoxe*, for though he be of the same Substance with the Father, yet is he not the same Person. So this word was then deuised of purpose to auoid heresie:) yet it hath good warrant from Gods owne mouth, *Exod.3.14.* Where he saith, *I am that I am.* That is, I am a being, and not so onely, but *Iehouah* also comes from a root, that signifies to be, and so to be, as that he was, is, and shall be, from all eternitie, to all eternitie, according to that in *Reuel.1.4. Which was, and Which is, and Which is to come.* And such a being he is, as in comparison of him, all other beings are no beings. *Vid. Aueu.lex.*

Lastly, God is of *himselfe*, for so indeed the word *I am* intends, that is, I am of and by my selfe, nothing contributing to my being. To this purpose are these places of Scripture, *Psalme 90.2. Before the Mountaines were made, and before thou haddest formed the earth and*

the world, euen from euerlasting to euerlasting thou art our God. Reuel.1.8. I am Alpha and Omega, the beginning and the ending, saith the Lord, &c. Isaiah 40.13. Who hath instructed the Spirit of the Lord? or was his Counceller or taught him? There was none before him, to giue to him, or to communicate any thing to his being, therefore he is of himselfe. *Acts 17.25. He giues to all life, and breath, and all things,* therefore nothing contributes vnto him. *Rom.11.34.35.36. For who hath knowne the mind of the Lord? or who was his counceller? Or who hath giuen vnto him first, and he shall be recompenced? For of him, and through him, and for him are all things, &c.* therefore God is of himselfe. *Gen.17.1. I am God all-sufficient,* that is, of my selfe, needing no other Creature to contribute vnto me, but contributing to all Creatures.

Reason. *The Reasons and Vses of these points follow.*

1 And first, that God is a Spirit, the Reason is, because a Spirit is the best, highest, and purest Nature; and we know euen in our owne vnderstandings, that, that which is most earthly, is most base. God then being the most excellent and highest Nature, must needs be a Spirit too.

2 Secondly, else he cannot be euerie where, for a bodie is comprehended in a certaine place.

Vses. *1* The first Vse, is to reprooue those Heretickes, the *Anthropomorphites*, that would make God to be a man because he hath the parts of a man attributed to him in the Scripture; as Eyes, Hands, &c. But this is no good reason, for these are attributed to God, because there are some effects in God, which are answerable to the effects of these parts in man; and therefore an Eye is attributed to God, because as it is the effect of

Hyper.meth.88 Pet. Martir. Loc.Com. p.15.

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an Eye to ſee and behold; ſo God by his prouidence beholdeth all things: and ſo his worke is called his Hand, becauſe it is the effect of the Hand to worke: and ſo he is ſaid to haue an Eare, becauſe he continually heareth the prayers of his Children, not that God hath any ſuch parts, for he is a Spirit.

The ſecond vſe, is againſt Papiſts, that worſhip God in Images, which is groſſe Idolatry, forbidden by God in *Deuteronomie 4.15.16. Ye ſaw no Image in the day that the Lord ſpake to you in Horeb, therefore corrupt not your ſelues in making you a grauen Image, or the repreſentation of any figure, whether it be male or female.* And *Iſay 40.18. To whom then will you liken God, or what ſimilitude will ye ſet vp vnto him?* And ſo it reprooues all carnall worſhippers, that giue vnto God an outward bodily worſhip onely. God is a Spirit, and therefore we muſt giue him a Spirituall worſhip, wee muſt worſhip him with our hearts and Spirits, as well as with our bodies, this vſe our Sauiour makes of it, *Iohn 4.24. God is a Spirit, therefore worſhip him in Spirit and Truth.* 2 *Calu. Inſtitut. lib. 1. cap. 11.*

Then ſecondly, that God is a Subſtance or being, the reaſon is; Firſt becauſe all things ſubſiſt in him, as in their Foundation, therefore himſelfe is a Subſtance.

Secondly, himſelfe hath many properties, as Iuſt, Holy, &c. and therefore a Subſtance.

The firſt Vſe, Seeing God is a true or ſubſtantiall being, wee muſt not call into queſtion, whether there be a God or no, as the Atheiſts and Philoſophers haue done, that affirme, that Gods name is but a bare Title, a bug-Beare to keepe men in awe, as *Plinius Stridas* ſaid. But theſe that do thus deny and deride God here, *Vſe. 1.*

shall feele in Hell, that there is a God.

Vse 2. The second Vse, is against Hyppocrites, that make God but a Shaddow, in that they thinke he is satisfied and serued with an outward shaddow of worship. But they are deceiued, for God is a Substance, and therefore will haue a true and substantiall worship.

Lastly, that God is of himselfe, the reason is;

Reason 1. First, because he made all things else, *Gen. 1. 1.* therefore he must needs be of himselfe.

2 Secondly, else there had bin no absolute beginning, for if God be not of himselfe, then there was somewhat before him to contribute to him; and then there must be somewhat before that to contribute to it, and so we should run in *Infinitum*. But nothing contributes to God, therefore he is of himselfe.

Vse 1. The first vse, is to teach vs to rest fully and absolutely vpon him alone for all things.

2 The second vse is, against the foolish Popish sottishnesse of many that thinke they gratifie God, as giuing him somewhat when they obey him. Silly wretches, God hath no need of them nor their seruice neither, he takes nothing of them for himselfe; all that he takes of vs is this, to accept in good part our poore seruice, and for Christs sake to be pleased with vs, *Isai. 43. 25. Psalme 50. 12.* God hath no need of vs, for all the world is his, and all that therein is, he is of himselfe, and nothing that we can doe, can profit him.

Now in the second place wee are to consider of God in his Subsistance, which some call the manner of his being, *vrsine*, (this is a matter of great importance, and therefore I would desire you in Gods name to be very attentiue to it) Gods Essence differs from his subsistence, at least in our apprehension; his

Essence

Essence is one thing, his subsistence is another; his essence, that is, his being; his subsistance, that is, the manner of his being; this difference wee must make for our owne apprehension and capacity, for both these are one in God: I say the essence of God is his absolute being in himselfe; his *subsistance* imports his being, as it is attended with certaine essentiall, internall, and incommunicable properties. To make it plaine by a similitude, and from a smaller matter to conceiue a greater. A man hath his essence, and his subsistence; a mans essence is his being, consisting of matter and forme, of body and soule; his subsistence is his so being, with certaine accidents belonging to him, as that he is high or lowe, blacke or white; but God is infinitely otherwise then man, as hauing neither composition, nor accidents.

Now we come to the definition, thus considered; God is a spirituall substance, subsisting by certaine seuerall properties, in three distinct persons, the Father, Sonne, and holy Ghost; euery one of these phrases needs a seuerall illustration; the first thing here to be expounded is the subsistence of God; for the opening of this point wee must know that some Diuines confound these things, and make substance to be subsistence, and subsistence to be properties, and properties to be persons, and persons to be substance, and yet many of them hold the same truth with vs in sence, though not in word, but these termes as we propound them, rightly vnderstood, are the safest, simplest, and plainest vnfolding of this mysterie; And therefore before I come to the matter it selfe, I must acquaint you with these things; First, that the blessed Trinitie is entire within it selfe, and cannot be illustrated, nor

receiue any helpe from any thing elſe, becauſe ſuch things are not elſewhere to be found, they muſt be expreſſed mutually by themſelues, and one of them deſcribed by the other, as *ſubſiſtance* by perſon, perſon by propertie, &c. and ſo in a circle, which although it be abſurd in other things which are finite, yet in theſe things which are *infinite* it is moſt neceſſary, becauſe they cannot otherwiſe be explained. Secondly, vnderſtand that theſe termes of Perſon, Property, Subſiſtance, &c. were deuiſed by the Fathers 300. yeares after Chriſt of purpoſe, to meete with certaine Heretiques, and to make cleare the article of their faith in the bleſſed Trinitie. Thirdly, that therefore we are not to expect any expreſſe Scripture for proofe of theſe termes; yet the things in effect may be proued out of Gods word.

Theſe things premiſed, we come to tell you what theſe termes are in themſelues. Firſt, for *Subſiſtance*. What is that? It is the being of the diuine nature in ſuch or ſuch a perſon. A *Perſon* is the diuine nature ſpecified by ſuch or ſuch a property. A *Property*, is that internall eſſentiall relation to the diuine nature, whereby the perſons haue ſuch and ſuch ſubſiſtance. The property in the Trinity is *to beget, to be begotten, to proceed*. It is the property of the Father to beget, of the Sonne to be begotten, of the holy Ghoſt to proceed. A ſubſiſtance is the being of God in ſuch or ſuch a perſon, as in the Father, Sonne, or holy Ghoſt. A perſon is the diuine nature ſpecified by ſuch or ſuch a property, as of the Father to beget, the Sonne to be begotten, the holy Ghoſt to proceed: A property is that internall relation whereby the Father begets, the Sonne is begotten, &c. and ſo much of ſub-

ſubſiſtence: now of the properties. By certaine ſeuerall Properties, I ſay ſeuerall, for there are certaine properties wherein they all communicate, as goodneſſe, and mercie, &c. but theſe admit no communication, but that which is affirmed of the one is flatly denied of the other, as to beget is affirmed of the Father, yet denied of the other two Perſons, as for example, a father begets a ſonne, and vnder God giues him his being and Son-hood, but the propertie whereby he begets his ſonne is peculiar to the father himſelfe; ſo in that eternall generation God gaue his Sonne, his being and his Son-hood, yet the propertie of begetting, and of being a Father he reſerues to himſelfe.

Properties to beget, to be begotten, to proceede, they may be called Relations, becauſe they are affirmed of one perſon reſpectiuely to another, as to beget is the propertie of the Father, and is affirmed of the Father reſpectiuely to the Sonne that is begotten: ſo they may be and are called of ſome workes, becauſe they conſiſt of Actions, as to beget, to be begotten, to proceede: But whether-ſoeuer of theſe we call them, we muſt vnderſtand them with theſe differences, that they be internall and eſſentiall; firſt, they be internall to diſtinguiſh them from workes that are externall, as Creation, Redemption, Sanctification, theſe are properties too, but they are not meerely internall, but are externally exerciſed by God towards the Creatures: ſecondly, they be eſſentiall properties of the very Eſſence of God in ſuch and ſuch a Perſon.

We come to the laſt part of the Definition. *In three diſtinct perſons, &c. three*, ſo many and no more: *diſtinct* the ſubſtance and nature of God is one and

the ſame; the perſons are diſtinct and diuers: the Father is God, and the Sonne is God, and the holy Ghoſt is God, but yet the Father is not the Sonne, nor the Sonne is not the Father, &c. But how can they be three, and yet but one; diſtinguiſhed and yet the ſame? we may ſee a glimpſe of this in the Sun, there is the body of the Sunne, and the Beames, and the Light, all theſe are one in effect, and yet three diſtinct things. *Perſons:* A perſon is the diuine nature ſpecified, by ſuch and ſuch a propertie; we muſt take heede that we vnderſtand not as *Sabellius* and other *Heretiques* haue done, that the perſons in the Godhead are but Offices, for though they haue their Offices, yet a perſon is a thing really ſubſiſtent in the diuine Nature, which an Office is not: Secondly, we muſt not imagine that it is in God, as it is in man, for in man we cannot imagine a Perſon, but it muſt be materiall with ſuch or ſuch a ſhape; but we muſt imagine the Perſons in the Godhead to be anſwerable to the ſubſtance ſubſiſting in it. Immateriall, infinite and eſſentiall: It differs from an Eſſence, as a thing ſpecified and leſſe common, from a thing more common and without ſpecification: Then they are three diſtinct perſons, the Father, Sonne, and holy Ghoſt.

Piſine 323.

I ſhall not neede at this time to enter into their ſeuerall Offices, but onely ſo farre as concernes this deſcription: The Father is the firſt Perſon of the bleſſed Trinitie, that hath eternally begotten the Sonne of himſelfe. Now we ſhall haue proofes out of Gods word for that we ſpeake; the proofe of this is in *Pſal.* 2. 7. *Thou art my Sonne, this day haue I begotten thee.* The Sonne is the ſecond Perſon of the bleſſed Trinitie,

tie, eternally begotten of the ſubſtance of his Father: The ſame proofe in *Pſal.* 2. that prooues that the Father begot, prooues alſo that the Sonne is begotten of the Father: And *Iohn* 7. 29. but *I know him, for I am of him, and he hath ſent mee.*

The holy Ghoſt is the third Perſon of the bleſſed Trinity, eternally proceeding from the Father and the Sonne. *Iohn* 15. 26. But *when the Comforter ſhall come, whom I will ſend vnto you from my Father:* But of theſe ſeuerally in their owne places.

Now we haue paſt through the parts of the *Deſcription*, for our further inſtruction, I will gather from hence an obſeruation, and that is this. God hath reuealed himſelfe in his word to be *one God*, ſubſiſting in three diſtinct perſons, the *Father, Sonne, and holy Ghoſt:* And this he hath done ſomewhat more hiddenly, as in the triple repeating of the ſame name, *Iſaiah* 6. 3. *Holy, holy, holy. Lord God of Hoaſts*, this ſomewhat hiddenly giues vs to vnderſtand, that God is one in Eſſence, three in perſons. Or elſe in ſeuerall names, as *Pſal.* 33. 6. *By the word of the Lord were the Heauens made, and all the Hoſts of them by the Breath of his mouth:* The *Lord*, there is the *Father: the Word*, there is the *Sonne*; *the breath of his mouth*, there is the *holy Ghoſt*: And the like is in the 2. *Sam.* 23. *The Spirit of the Lord ſpake by me, &c. The God of Iſrael ſpake to mee, the ſtrength of Iſrael, ſaid*, verſe 3. *Doctrine.*

Secondly, more plainly as when it is expreſſely ſaid, there are three perſons as in the 1. *Ioh.* 5. 7. *There are three which beare record in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one.* And, *Math.* 28. 19. *Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.*

Reason. A posteriori. The *Reasons* are these (although there be no forcing Reasons to cause it to be so, these being matters without cause, yet there are certaine Reasons to be giuen from the effect or consequent.)

1 First, to distinguish the true God, from all false gods in the world, the Turkes, and the Iewes, and the Heathen, beleeue in one God, but to beleeue in one God, three in persons, is peculier to the Elect, and is sauing Faith, and true Religion.

2 Secondly, to procure in vs a greater admiration of the Maiestie of God, that we might the more admire and adore that which we least apprehend.

3 Thirdly, to fit our knowledge of his Maiestie, to the sundry administrations which he doth exercise towards vs, as namely, the worke of Creation, Redemption, Sanctification, &c.

Vse 1. The vses are these. First, this teacheth vs to praise the goodnesse of God, that hath beene pleased so to reueale himselfe in his word, how would our mindes wander in blinde vncertainties, and Idolatrous conceits in our prayers and meditations of God if he had not set vs downe this Rest in his word, and so reuealed himselfe.

Vse 2. Secondly, we must so vnderstand and beleeue in him three in one, and one in three, distinctly, but inseperably; let not the one beate thee from the consideration of the three, nor let not the three beate thee from the consideration of the one, and without thus farre vnderstanding him, we cannot possibly be saued, and withall still obserue these two Rules: First, that the Essence of God is wholly in euery one of the persons, as the Reason, Will, and Memory is all but one Soule; and yet euery one of these is the whole Soule, for

for that is indiuisible, and God is much more indiuisible, and therefore the whole Godhead is in euery one of the persons. Secondly, that there is no inequalitie betwixt them in dignitie or superioritie, none of them is before, or after another, but as they are all of one and the same substance, so are they all equall in power, dignitie, and authoritie, for nothing can be *higher* then God, and euery one of them are God.

Thirdly, then we must so worship him; let this be your obiect in your Meditations, and fit your Faith to these and no other tenures, one God in substance, three in person, and so we must fit our Obedience; and likewise in prayers and thankesgiuings, according to the example of the Apostle *Paul*, who mentions three persons in prayer. 2. *Cor.* 13. 13. *The grace of our Lord Iesus Christ, and the loue of God the Father, and the Communion of the holy Ghost, be with you all, Amen:* and this maketh against diuers, as *Sabellius, Hermogenes, Praxeas, Vigel.* 27. *Hyper.* 104. 3.

The third respect that we are to consider of God in, is in his attributes, or properties; and first of their name why they are so called, they are tearmed *attributes*, because they are affirmed of God in his word, and ascribed directly to him: Secondly, men and Angels, and all the Creatures in their kinde, doe freely yeeld him these things, and the honour of them, as his owne due. Thirdly, it is no disparagement to God, but indeede his true honour, that such things are spoken of him. Why they be called Attributes.

And they are called *Properties*, because they are peculiar to his Maiestie, and are so in him, as that they are not so in any creature: Secondly, we are to consider Why they be called Properties.

ſider what theſe properties are, they are hard to be defined, but God would not haue vs without the knowledge of them, therefore we will deuide them into their ſeuerall ranckes, and giue you Inſtances of the particulars: But firſt you muſt take the deſcription of God in his Attributes and properties as in the former.

This conſidered, God is one ſpirituall ſubſtance, the Father, the Sonne, and the holy Ghoſt, 1. Eternall: 2. moſt Holy: 3. Almightie: 4. Mercifull, 5. doing exceeding well by his Children: We will now diſtinguiſh theſe Attributes in their ranckes, not as they be in God, but according to the ſtampes of them, as they are found in vs, we being the moſt abſolute created and materiall Image of God that euer he made: Chriſt is more the Image of God then we, but he is not meerely a creature; the Angels alſo are more the Image of God then man, but they are immateriall: we will take the ſeuerall kinds of properties or Attributes, and giue you one Inſtance in euery kinde, that ſo the reſt may be eſteemed by that, and that we may auoide tediouſneſſe: They may be reduced to fiue heads: The firſt are ſuch as cannot be expreſſed but couertly vnder the name of his Eſſence; the ſecond, may be called by the name of qualities and graces; the third by the name of powers and faculties; the fourth by the name of paſſions, and affections; and the fifth may be called by the name of actions and doings.

The properties or attributes of God, rancked into fiue ranckes.

I Firſt, thoſe that cannot be expreſſed but couertly, vnder the name of his Eſſence, they are theſe; pure, ſimple, indiuiſible, only one, infinite, eternall, and ſuch like: It is true that his other Attributes are his

Eſſence

Essence too, but they may be described to vs by other names, but these cannot be expressed but vnder the name of his Essence, and therfore these may be called Gods Excellencies or singularities, because they are in God, and cannot be in no measure in any thing else; and if it were possible that these could be in any other Creature, they must be the Essence of the Creature; for whersoeuer such things are, they are in the Essence of the thing. If any Creature be eternall, it must be by his Essence, but this cannot be, for nothing is eternall but God only. What is pure? The Angels are pure, but not as God. What is indiuisible? The Soule of man, but not as God, for he is simply indiuisible.

Those in the second place are called by the name of qualities or graces, as holy, good, wise, true, faithful, iust, and such like. But you may say, are these qualities and graces in God? I answer, No, but they may be called so, because they are so in vs, and he doth qualifie and grace vs with them: but they are not so in him; nothing is in him as a qualitie, nor nothing graceth him, but indeed he giues them grace, both in himselfe, but especially in vs; but because such things are so in vs, they may be said to be so in God onely for comparison sake, and for our vnderstandings. 2

In the third place or rancke, are those that are called powers or faculties, as almightinesse, alsufficiencie, will, they be matters of power, and therefore it is no disparagement to God, to haue them attributed to him, all power being in and from him: these are in vs, but they are limitted, bestowed, and receiued; in him they are originally, and of himselfe. 3

In the fourth place are these that are called passions 4

or affections, as loue, anger, mercifulneſſe, & ſuch like. God is moſt free from paſſion, ſo that this is the farthest ſtretch't phraſe of all the reſt, yet ſuch things being in God, & we hauing no fitter title to reduce them vnto, and becauſe they are ſuch in vs, therefore we may in modeſtie & reuerence attribute them to God. It is true that they are not in vs, as they are in God, loue and mercie, &c. are not paſſions in God, (for to ſay ſo were blaſphemie) for he is not moued as we be with paſſion in louing, but onely in reuerence and modeſtie, and for Doctrine ſake we thus ſpeake.

5 In the fifth ranke are thoſe that are called by the name of actions or doings, which proceed from ſuch properties; as to loue, to will, to doe well by his, to hate ſinne, &c. which are alſo eſſentiall to God; for though it cannot be ſaid, that Gods well doing by the faithfull is his Eſſence; yet it is true that he doth well by them, in and by his Eſſence. But there is a generall title for theſe in the fourth place, and therefore wee will reſpite it till then, here only we ſpeake of them as they are incident to this third conſideration; that is, as being attributes and properties, not as they are workes exerciſed towards the creatures.

Vide Zeged. Loc. Com. p. 40.

Now to the Definition; we haue ſeene the ſeuerall rankes of theſe Attributes, the Inſtances are in the Definition. God is a Spirituall ſubſtance, the Father, the Sonne, and the holy Ghoſt, Eternall, moſt holy, Almightie, Mercifull, doing exceeding well by his Children. Theſe Inſtances are to be opened and applied to their ſeuerall rankes: And firſt of the firſt Inſtance.

1 *Inſtance Eternall.* Eternall; This is of the firſt ranke which cannot be expreſſed but vnder the name of Gods Eſſence, and is one

one of his singularities. Now that God is Eternall, is prooued thus; That which was before and is after all, is Eternall, but God was before all, *Psalme 90.2.* and he is after all, *Psalme 102.27.* therefore he is Eternall; he is *Alpha* and *Omega*, the first and the last, as it is in the *Reuelation.* This is the first ranke of Properties, and cannot be expressed by a qualitie, or power, or action, and therefore it is exprest vnder the name of his Essence. This one Instance shall serue for all of that sort.

The second Instance, is most holy, and this belongs to the second ranke of Attributes, called quallities and graces, because they are such in vs. Now that God is most holy, is prooued, *Exod. 15. 11. Who is like thee, so wonderfull or glorious in holinesse?* 2 *Holy.*

The third Instance, is Almightie, and belongs to the third ranke, called powers or faculties. That God is Almightie, is prooued, *Gen. 17. 1. I am God all-sufficient* or Almightie; To this referre his will, and other things which are powers and faculties in vs. 3 *Almightie*

The fourth Instance, is merciful, that must be referred to the fourth ranke, called passions and affections. That God is mercifull, is prooued, *Ps. 103. 8. The Lord is full of compassion and mercie.* 4 *Mercifull.*

The fifth Instance, doing exceeding well by his children, this is to be referred to the fifth ranke, called actions and doings. Now that God doth exceeding well by his Children, is prooued, *Genesis 15. 1. I am thy exceeding great reward.* You see now how the Definition answers to the rankes of Attributes or properties, and herein what God is considered in his Attributes or properties.

Now I would haue you obserue, that these Instances

ces in the Definition, are ſet downe in the higheſt degree; as Eternall, moſt Holy, Almightie, &c. to teach vs, that theſe Attributes are in the higheſt degree that may be in God.

Foure rules to be guided by in the conſideration of the attributes or properties of God.

Now we come to lay downe certaine rules, whereby we muſt be guided in the conſideration of theſe Attributes or properties, and they are foure. Firſt, they are all eſſentiall to God. Secondly, they are all abſolute in God. Thirdly, they are all equall to all the three Perſons. Fourthly, they are all incommunicable to the Creatures.

1 Firſt, they are all eſſentiall to God, for in God is no accident at all; for whatſoeuer is in God, the ſame is God; ſo that theſe verie things which are found in God, the like whereof are found in vs; as Holineſſe, Wiſedome, &c. They are not in him by proportion to vs, ours rather are ſo called by ſome ſlender proportion to his; but they are truly, really, and eſſentially in him, ſo that they may be truly called the Eſſence of God. But you will ſay, If euerie one of theſe be his Eſſence, then he hath many Eſſences? I anſwer, No, All theſe are but one in God, his Mercie is his Iuſtice, and his Iuſtice is his Mercie, and each are his Eſſence, onely they differ in our apprehenſion; euerie of them in God is one with the other, and all and euerie of them is one with his Eſſence; for he hath but one Eſſence, and this though we cannot comprehend it, yet it is ſo, and ſo we muſt beleeue it.

2 Secondly, they are all abſolute properties in God, ſo I call them to diſtinguiſh them from thoſe reſpectiue properties, whereby euerie Perſon in the Trinitie hath his owne ſubſiſtence, which we ſpake of in the ſecond Deſcription of God; as to beget, to be begotten,

gotten, to proceed, theſe come not within this Rule. Some of theſe properties are reſpectiue to the Creatures, as to doe well by the Faithfull, but they are abſolute in God.

Thirdly, they are all equall to all the three Perſons, and alike affirmed of them all. The Father is Eternall, moſt Holy, Almighty, Merciful, doing exceeding well by his Children. The Sonne is Eternall, moſt Holy, Almightie, Mercifull, doing exceeding well by his Childred. And ſo is the holy Ghoſt, Eternall, &c. The reaſon is, becauſe the three Perſons are but one Eſſence, and therefore can admit no difference in things that are eſſentiall to the Diuine nature in it ſelfe. 3

Fourthly, theſe are all incommunicable to the Creatures. The reſpectiue properties were incommunicable to the other Perſons: theſe are incommunicable to the Creatures; and ſome of theſe are more incommunicable, and ſome leſſe; ſome are ſo incommunicable, that their verie names cannot be attributed to the Creatures, much leſſe the things, as Eternall, Almightie, and ſuch like: ſome may in name, but not in the thing: for they are infinitely otherwiſe in God; at leaſt if the thing be attributed to the Creature, yet it is but in ſome ſmall reſemblance or proportion, not in that meaſure that they are in God, for they are infinitely more in God, as Wiſedome; at leaſt not ſuch or ſo much in vs, as in God. And whereas happily ſome one of theſe Attributes is in one Creature alone, and ſome in another, and that but in a ſlender meaſure too; they are altogether in God alone, and that in the higheſt Degree, *He alone is good, Mat. 19. 17.* and *only wiſe, Rom. 16. 27.* and *King of Kings, 1. Tim. 6. 15.* And 4

this is the reaſon why the Inſtances in the Definition are ſet downe in the higheſt Degree, as Almightie, moſt Holy, &c.

Doctrine. Now for our further inſtruction, we will gather from hence an obſeruation, and that is this: That howſoeuer God is moſt ſingle and ſimple in himſelfe, yet he is pleaſed to be knowne and called by ſuch certaine Attributes, and properties, that doe more plainly decipher him vnto vs. *Exodus 34. 6. The Lord, the Lord, ſtrong, mercifull, and gracious, &c.* When the Lord would deſcribe himſelfe vnto *Moſes*, he thinkes it not enough to ſay, *The Lord, the Lord*, and ſo name himſelfe by his Title; but alſo explaines himſelfe by his Attributes, *Strong, mercifull, &c.* Firſt, the Title is ſet downe, that directly points out the Subiect, which is God himſelfe, *The Lord, the Lord:* Secondly, the Attributes that are affirmed of or concerning this Subiect, *Strong, mercifull, &c.* And ſo *Pſalm 103. 1. 2. 3. My Soule praiſe thou the Lord*: there is the Subiect; and then followes the things affirmed of this Subiect, *The forgiueneſſe of ſinne, and the healing of infirmities*, as it is in the Originall.

Reaſons of two ſorts. Of the firſt ſort that theſe things are in God.

The Reaſons to prooue this, muſt be of two ſorts: Firſt, that ſuch things are in God. Secondly, that God ſo reueales himſelfe. The Reaſons of the firſt ſort, that ſuch things are in God, are theſe:

1 Firſt, becauſe we finde the effects of them in his dealings towards vs, as of his Will, Power, Goodneſſe, &c. And therefore there muſt be ſuch things in Him, which are the cauſes and fountaine of ſuch effects.

2 Secondly, many ſuch things are found in the Creatures themſelues, and ſo as that they are the grace, and tend

tend to the perfection of the Creature; therefore they must needs be so in God the Creator and maker, who hath endued them with these graces; for else the workemanship should haue some graces, which the workeman hath not, which were absurd.

Thirdly, these things are especially found in man, made after Gods owne Image, and therefore they are in God, the patterne that man was framed by; that must needs be in the patterne, which is in that which was framed by it. 3

The second sort of Reasons, that God hath so reuealed himselfe, are these: First, for our weakenesse, God tempers the reuealed knowledge of his Maiestie to our capacitie and vnderstanding: for though such things be in God indeed, yet in a far more excellent manner then is or can be expressed; that which is reuealed being but a shaddow of that brightnesse & fulnesse which is in God, to giue vs a glimpse where we cannot see the cleere light. Reasons of the second sort that God so reuealeth himselfe. 1

Secondly, for our light and direction in discerning and making vse of the workes of God, that so when we see the wicked punished, & the faithfull preserued, and things so well ordered in the gouernment of the world, we may lift vp our eies to God, & consider, and beleeue, and admire his Iustice, Mercie, & Wisedome. 2

The Vses; First, seeing God hath so reuealed himselfe vnto vs, we must learne so to vnderstand him, and so to beleeue in him, and so to worship him, as one that is Eternall, most Holy, Almighty, Merciful, doing exceeding well by his Children. In our prayers our thoughts must be inlarged in a generall extent to all these Attributes, but especially to that which is most vsefull and fitting to our present purpose; as *Dauid* did *Vse* 1.

in the *1. Samuel 17. 45.* when he was to goe to fight with *Goliah*, he takes hold on the power of God, and though he knew that God was iuſt and mercifull too, yet he takes hold of this Attribute, *the Lord of Hoſtes*, as being moſt vſefull to him for that preſent purpoſe: And ſo if any man lacke wiſedom, he muſt apprehend the wiſdome of God, and not his power, &c. But yet ſtill be ſure to haue the Eye of thy Faith fixed on the eſſentiall Subiect, that is, God in three Perſons. For happily ſome may thinke, that becauſe euerie of his Attributes are his Eſſence; therefore ſo long as our thoughts are vpon any of theſe, it is well enough, wee may abſtract our minde from his Diuine being; but it is not ſo, for the verie Heathen thought their gods moſt holy, onely wiſe, &c. but they did not conceiue him to be a Spirituall eſſence, ſubſiſting in three Perſons: And therfore if thou doeſt ſo, thou worſhippeſt an Idol of thine owne braine. Therefore though all in God, both his Eſſence, and Attributes, be to be conſidered of with all reuerence; yet neuer leaue out his Eſſence whatſoeuer thou doeſt; yea if there could poſſibly be any competition betwixt his Eſſence and his Attributes; that were more reuerendly to be eſteemed then this.

Vſe 2. Secondly, This teacheth vs, and is a verie plaine proofe, that Chriſt is God, Eternitie, and Almightineſſe being aſcribed vnto him, which are peculiar to the Eſſence of God, and are vtterly incommunicable to any meere Creature.

Vſe 3. Thirdly, If we haue any of theſe graces beſtowed vpon vs, we muſt praiſe the Lord that hath giuen vs ſome reſemblance of his Maieſty in our ſelues, though wee cannot reſemble his Eſſence, yet in qualities, powers,

powers, passions and actions God is pleased to liken himselfe vnto vs, or rather vs vnto himselfe.

Fourthly, we must acknowledge that those graces we haue are from God, and that he is the fountaine of the small channels, and the originall and true patterne of thy counterfeits, and we must see that he haue the honour, and the vse of them. *Vse 4.*

Fifthly, Labour to imitate such things as God hath propounded himselfe a patterne and example vnto vs, to come neere vnto him by, labour to be holy as God is holy, and to be mercifull as God is mercifull, and striue to perfection, and eternitie, and pureneſſe (by prayer and good endeauour) and though we cannot attaine to these things as they are in God, yet there is a measure of them which God would haue vs to labour after here, and which we shall more fully inioy hereafter, for Gods children shall haue a future eternitie, *Psal.* 102. 27, 28. *They shall stand fast for euer.* We must labour to imitate God in these things, we being his children, and then that which we cannot attaine to here, God hath a purpose hereafter so farre as we are capable of them to bring vs vnto, that so we might be a more full, cleere, and liuely Image of his owne Maiestie. And so much of the third respect, which we propounded to consider of God in. *Vse 5.*

Now followes the fourth respect, wherein we are to consider of God, in his Office and workes. This is a necessary knowledge of God, and such as giues great light to the knowledge of his Maiestie, *Rom.* 1. 20. *The inuisible things of him, that is, his eternall power and Godhead, are seene in the Creation of the world, being considered in his workes, &c.* Marke the

words I say, his Office and Workes: for his Office is not an idle Title, as if he were to doe nothing, but to sit as a King in his Chaire of State, onely hauing an eye on all things, but not medling with them: but Gods Office consists in action and working, and the workes he doth are not vnnecessary matters, that he doth busily thrust himselfe into, but by vertue and Authoritie of his proper Office, that doth of right belong to him. It may seeme absurd to set God to worke, or assigne any Office to him: for he that hath an Office or worke to doe, seemes to be tyed to the doing of it: But God is a most free Agent, and neither is, nor can be tyed to any thing. I answer, First God takes this Office on himselfe; it is not laid vpon him, & he hath so made himselfe knowen in his word. Secondly, that he doth in this Office, is not by constraint, but of himselfe and of his owne pleasure. Thirdly, as it is of himselfe, so it is for himselfe, to magnifie and glorifie his owne Maiestie thereby, and therefore it may be safely ascribed to him.

Now we come to frame a *Description of God in his office and workes.* Thus considered, God is the maker, preserver, and doer of all things that are in the world. First, God is the *Maker*; we know things must haue a being, but they can haue no being but from a maker that must giue them their being, and they can haue no maker but God, So saith the Text. *Gen.* 1. 1. *In the beginning God created, &c.* In the Originall the word is as much as to say, that *God made them of nothing*, and therefore *Elohim* made them, for it is proper to God alone, to bring something out of nothing, and to none other. The creatures can make something of something, as a Carpenter if he haue

Vide annot. in Zegedin. loc. comp. 30.

haue wood can make an Image of it: but to make ſomething of nothing, this is peculiar to God, who calles the things that are not, as if they were, *Rom.* 4. 17. Now this is generall, for God is not onely the maker, but the maker of all things, *Act.* 14. 15. *The liuing God which made Heauen and earth, and the Sea, and all things that are in them, Iſa.* 44. 24. *I am the Lord that made all things.*

The ſecond point in the Deſcription is, that God is *the preſeruer* of all things. When things haue a being, they muſt haue a maintainer of their being: for they cannot maintaine themſelues, and who ſhould preſerue and maintaine them, but he that made them? who ſhould nouriſh and maintaine the childe, but the father of the childe? Now God is the Father of the world by Creation: who then ſhould preſerue and maintaine it but he? we muſt not imagine that God is as an vnnaturall father, to beget children and not to prouide for the keeping of them: but as he wrought in making them, ſo he workes ſtill in prouiding for them, according to the ſaying of our Sauiour Chriſt, *Iohn* 5. 17. *My Father worketh hitherto, and I worke.* And this is generall too, he preſerues and maintaines all things, *Pſal.* 145. 15. *The eyes of all waite vpon thee, and thou giueſt them their meate in due ſeaſon, Act.* 17. 25. *He giues life and breath and all to all things.* Heb. 1. 2, 3. *By whom he made the worlds: bearing vp all things by his mightie hand.*

Thirdly, *He is the Doer.* The Creatures when they haue a being, haue certaine Actions to performe, and certaine euents to fall vpon them, which follow vpon their making and preſeruing, and things that are voluntary in men and Angels, muſt haue a worker and doer,

doer, and who ſhall dare to doe any thing in, or with, or by the creatures, but he that made them, and doth preſerue them, *Pſal.* 135. 6. *Whatſoeuer pleaſeth the Lord that did he in heauen and in the earth, and in the Sea, and in all depthes*: yea the deſtruction of the creature is of him too, which is neither referd to his Creation nor Preſeruation, but to the Actions of God, he is the Doer of it. *Iſaiah* 45. 7. *I forme the light, and create darkneſſe, I make peace and create euill, I the Lord doe all theſe things.* And this is generall too, *Pſal.* 145. 15. *Acts* 17. 25. *Hee giueth to all life and breath, and all things.*

Of all things, ſaith the Deſcription. So it is ſaid, *Coloſſ.* 1. 16. *By him were all things created, which are in heauen and in earth, things viſible and inuiſible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him*, where he names the greateſt and excellenteſt, and ſo neceſſarily includes all the reſt of the Creatures, good or bad, profitable or hurtfull to vs, great or little, high or low: for what can challenge exemption from Gods hands? He made all things, and he preſerues all things, &c. but this is ſhewed in the ſeuerall heads before, and if we ſhould goe to particulars, and aske euery creature, it would anſwer for God, *Iob* 12. 7, 8, 9. *Aske now the Beaſts, and they ſhall teach thee; and the fowles of the Heauen, and they ſhall tell thee; or ſpeake to the Earth, and it ſhall ſhew thee; or to the fiſhes of the Sea, and they ſhall declare vnto thee: who is ignorant of all theſe, but that the hand of the Lord hath made theſe?*

Baſting. Catec. 46. 47.

In the laſt place: *that are in the world*; ſo ſaith the Apoſtle, *Acts* 17. 24. *He giueth to all life and breath and all things*; And, *Pſal.* 139. 7, 8, 9. *Whither ſhall*

I goe from thy Spirit? or whither ſhall I flee from thy preſence? &c. See this alſo in the particulars. If we looke vp to *Heauen*, Gods will is done in *Heauen*, *Math.* 6. 10. If we looke to the *Ayre*, God feedeth the foules of the Ayre, *Math.* 6. 26. If into the *Earth*, God cauſeth the Lillies to grow, and cloatheth the graſſe of the field, *Math.* 6. 30. If into the *Sea*, his way is in the Sea, *and his pathes in the great depth*, *Pſal.* 77. 19. Yea in *Hell* it ſelfe, God hath to doe, *If I lay me downe in hell, thou art there.* Whitherſoeuer a man goe, all is in Gods hands.

By this you ſee what the office of God is, namely in a word, It is his prouidence, vnder which one name is fitly comprehended euery one of the workes that God doth exerciſe towards the creatures. It is fitteſt to be handled by way of obſeruation; but before I come to that, I will here adde, for our better vnderſtanding, certaine circumſtances to be conſidered: The firſt is concerning the manner of Gods working; and the ſecond concerning the end of his working.

Firſt, for the manner of his working; It is done firſt by his owne hand. *Iſa.* 44. 24. *Thus ſaith the Lord that hath ſpread out the heauens alone, & ſtretched out the Earth by my ſelfe*, *Pſal.* 8. 3. and *Pſal.* 33. 6. But you will ſay, doth not God vſe meanes? or the miniſtery of ſecond cauſes to worke by? It is true that ſometimes, yea ordinarily God doth ſo, yet that is done by God too, *Math.* 5. 45. *The Sunne ſhines, and the raine falles and makes the earth fruitfull*: is it not God that cauſeth the Sunne to ſhine, and the Raine to fall, whereby the earth is made fruitfull? So ſtill it is God that doth it; For, Firſt he giues the meanes.

Secondly, he enables them, and bleſſeth, and euer rules them ſo that theſe meanes are no ſmall part of his prouidence: And, Thirdly, often times he puts by the meanes and workes without meanes; and ſometimes againſt meanes, but if he doe vſe meanes, yet it is done by his owne hand and prouidence too: Secondly, in the manner of his working, as he doth it by his owne hand, ſo he doth it according to his owne will, *Eph.* 4. 11. *Which worketh all things after the Councell of his owne will*; he is neither forced by any, nor taught by any, neither doth he frame his courſes according to that the creatures miniſter vnto him, but according to that which he miniſters vnto them: when hee ſaues the Elect doth he frame them to ſaluation for their owne holineſſe? No, but becauſe he hath choſen them of his owne will to holineſſe, therefore he ſaues them.

The ſecond thing to be conſidered, is the end of his working, and that is firſt and chiefely for his owne glory: ſecondly, for the good of his Church; for his owne glory, ſo ſaith *Salomon, He hath made all things for himſelfe, Prou.* 16.4. Some in mercy, ſome in iuſtice, all in wiſedome and great power. Secondly, with an eſpeciall ayme and eye at the good of his Church and children, 1. *Tim.* 4. 10. *God is the Sauiour of all men, ſpecially of them that beleeue,* Rom. 8. 28. *All things worke together for the beſt vnto thoſe* that are his, and who ſets them on worke but God? So yee ſee the manner and the end of Gods working.

Doctrine. Now we come to the obſeruation, and that is this: The prouidence of God doth manage all the buſineſſes in the world whatſoeuer. The matter is ſufficiently cleared before; Adde that in the *Heb.* 1. 3.

Bearing

Bearing vp all things with his mightie word, where the word ſignifies *vpholding,* or *carrying* by the word of his power, that is his powerfull or effectuall word.

I will define vnto you what Gods prouidence is; Gods prouidence is his eternall decree, touching the being and ſtate, and ends of all things; and the execution of the ſame in making, ruling, and diſpoſing all things accordingly. This *Deſcription* is ſomewhat hard, but I will giue you a place or two of Scripture ſhall make it cleere, *Rom.* 11. laſt *verſe, For of him, and through him, and for him are all things,* &c. *Of him,* as he being the maker and giuer of being to all things: *through him,* as he being the Ruler and maintainer of their ſtate: and *for him,* as he being the diſpoſer of them to ſuch effects and ends as beſt pleaſeth him: *are all things,* that is all things that euer were, are, or ſhall be; And ſo it is of man, *Act.* 17. 28. *In him we liue and moue, and haue our being,* we haue our being in him, as he making vs; ſo we liue in him as he maintaining and vpholding our eſtate; and we *moue in him,* (motion is a progreſſion to ſome end or terme) as he diſpoſing of vs, and all our courſes to the ends by him determined. So you ſee the execution of Gods prouidence in the being, ſtate, and end of all things. But you will ſay, where is his *Decree* for theſe things: In *Acts* 17. 26. The Apoſtle ſaith, *That God made of one blood all mankinde to dwell vpon all the face of the earth, and hath aſsigned the Seaſons which were ordained before, and the bounds of their Habitation:* If God *ordained* the times and ſeaſons before, then conſequently all things done within the compaſſe of theſe times. So now you ſee the whole Definition prooued. *Definition.*

Many things may be referred to Gods prouidence. We will reduce the whole multitude of things administred by his prouidence; to these two generall heads. First, the present estate of the world determined before, but executed from the first houre of the worlds creation, to the last houre of the worlds dissolution. Secondly, the eternall estate of men, and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution.

The workes that God performes in the Administration of the present state of the world, are Creation, Redemption, Sanctification, with their consequents, opposites, and appurtenances thereto, as making, preseruing, increasing, changing, destroying, &c. Destruction is an opposite to Creation, and is to be referred to Creation: for contraries must be referred to one and the same end: these are common to all men, and generally, to all the creatures in sence of distribution, that is, whatsoeuer is preserued or destroyed, &c. it is done by God. The second worke is Redemption, and the consequents, opposites, and appurtenances thereof, as Iustification, Deliuerance from sinne, and all euill, *quatenus mala*: and leauing many in the dregs of their sinnes, and this by way of affirmation onely to the faithfull, but denied to the wicked: the faithfull haue Iustification, &c. the wicked are not Iustified, &c. The third worke is Sanctification with the consequents, opposites, and appurtenances thereof, as calling, conuerting, teaching, comforting, training vp by blessings, iudgements, Word, Sacraments, and good motions: and these also by way of Affirmation of the faithfull, but denied of the rest. But you will say, how can we bring *Adams* fall

fall within the compaſſe of Gods prouidence? Yes, verie well. For God, that he might bring good out of euill, ſuffered *Adam* to fall, not that he did mooue him to euill, or put any euill into him, but only ordered and diſpoſed of that euill for good. And thus any thing within the compaſſe of the preſent ſtate of the worlds being, may be referred to one of theſe Heads.

Now we come to the ſecond generall head, the eternall eſtate of men and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds diſſolution. The workes that are to be referred hither, are firſt, Gods Decree, Predeſtination in generall; in ſpeciall, Election of the Faithfull; Reprobation of the wicked. Secondly, the execution of it; Saluation to the Choſen; Damnation of the Reprobate. Thus you ſee alſo what the eternall ſtate of men and Angels is.

The Reaſons of the point are theſe: Firſt, either *Reaſon 1.* the Creatures muſt be of themſelues (and then there ſhall be no difference nor order in things; for euerie thing would be beſt, if they were in their own power) or elſe they muſt be of ſome other, and that either inferiour or equall (both which are againſt the nature of gouernment) or ſuperiour, and then whence is that? but from an higher, and ſo there will be no reſt, till we come to God the higheſt of all, and conſequently, hee ſhall be the doer of all, euen as the firſt wheele in a Clocke ſets all the other on worke.

Secondly, If all things in the world be not managed *Reaſon 2.* by Gods prouidence, it is either becauſe he cannot, or becauſe he will not, or becauſe he need not, or elſe becauſe he may not doe it. To ſay he cannot, detracts from

from his Power, and Wiſedome; he ſhould not be Almightie, and onely Wiſe, if he ſhould make the world and could not tell how to gouerne it: or to ſay he will not, that detracts from his Goodneſſe; for ſhall God haue ſo much, and not impart any thing to his Creatures; and from his Wiſedome, for he is vnwiſe that may doe good and will not: or to ſay he need not; then God is not All-ſufficient, the Creatures being ſufficient of themſelues: or to ſay he may not; this detracts from his abſolute Authoritie, and Command ouer the Creatures, to doe whatſoeuer he pleaſeth.

Reaſon 3. Thirdly, If Gods prouidence did not manage all things, then there would follow an vtter confuſion of all, partly by the inſufficiencie of the Creatures themſelues; ſpecially by mans peremptorineſſe, and the Deuils malice; but that the Lord (who is the God of Order) keepes all within their bounds preſcribed to them.

Vſe 1. The Vſes are theſe: Firſt doth Gods prouidence manage all things in the world; then labour to diſcerne and acknowledge Gods prouidence in euerie thing, and whatſoeuer is done in the world ſet this Seale vpon it, *This is the Lords doing*; exempt nothing from it. What are caſuall things the Lords doing? Yea they are the Lords doing too; as we may ſee in *Exodus 21. 13.* compared with *Deuter. 19. 5.* where it is ſaid, that if one man kill another vnawares, *that the Lord offered him into his hands.* And ſo in warres, απαρεσσαλοι, God ſends the victorie, directing euerie ſhot where it ſhall light. So in Lots, nothing are ſo caſuall as they, and yet the whole diſpoſition of them is of the Lord, *Prou. 16. 33.* So that there is nothing caſuall

caſuall in reſpect of God, but only in reſpect of vs. In the ſecond place it may be ſaid, what ſay you to mans will then? If Gods prouidence rule ouer all things, then man hath not freedome to will? Yes, he hath, Gods prouidence onely rules and orders the will, and not conſtraine it, *Prou. 21.1. The Kings heart is in the hand of the Lord, as the Riuers of waters, he turneth it whether ſoeuer he will*, and *Pſalme 139.1.* Thirdly, in ſinne it ſelfe God hath a hand in it, in reſpect of the Action, though not in reſpect of the euill of the Action; as in murther, the moouing of the hand in pulling forth the Knife, is from God, but the ſinne is from the Creature. Laſtly, Starres, and all ſecond cauſes, yea, the Angels themſelues are meerely Gods Inſtruments, he is the firſt cauſe and doer of all.

Secondly, we muſt magnifie Gods goodneſſe in reſpect of his Prouidence ouer all his creatures, that hee being ſo great a God ſhould vouchſafe to rule and diſpoſe of all things, ſpecially for his care and prouidence ouer man, but moſt eſpecially ouer his Church and children, whoſe ſeruants he makes all things in the world to be, and therfore we ſhould ſay with *Dauid, Pſal.8.4. Lord what is man, that thou art ſo mindfull of him, &c.* What is man that thou ſhouldeſt make all things for him, and cauſe the wheele of the whole world to turne about for the good of thy children. *Vſe 2.*

Thirdly, diſtinguiſh God hereby from all Gods or competitors whatſoeuer, and ſay with *Dauid, Pſal. 86.8. Among the Gods there is none like thee oh Lord, and there is none can doe like thy workes*; as who ſhould ſay, if they be Gods, let them make the world, and rule the ſea, and then we will beleeue in them: But wee *Vſe 3.*

ſhall

ſhall finde them all like *Baal*, 1. *King*. 18.24.26, &c. not able to doe any thing.

Vſe 4. Fourthly, then in all things waite on Gods prouidence; In want call to him; in abundance praiſe him: in good dayes and euill dayes, in mercyes and iudgements, for ſpirituall and temporall things, *Caſt thy care vpon the Lord, and hee ſhall nouriſh thee,* Pſal. 55. 22. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe,* Pſal. 37. 5. and in all things pray vnto God to be directed by his prouidence, and that he will diſpoſe and order of all things that befall thee, for thy good: In affliction, pouerty, ſickneſſe, &c. ſuffer it in obedience vnto God, conſidering it is his hand. If we were not perſuaded it were Gods hand, it would kill our hearts: but ſeeing that it is his hand that diſpoſeth all things for our good, let vs beare it with patience; for God will not ſuffer the righteous to fall for euer, but he will raiſe him vp againe, and make all things worke for his good.

Laſtly, this is ſingular comfort for all Gods children: all things be theirs (if they be Chriſts) whether the world, or life, things preſent, as all good here; or things to come, as all good hereafter, they are all theirs, 1. *Cor*. 3. 21, 22, 23.

Of

Of God, of Christ.

The ſecond *Queſtion*, Vpon *Iohn* 1. 14.

The Word was made Fleſh, &c.

Anſwere.

WE haue proceeded in the former Queſtion as God gaue vs ability and ſtrength: it remaines now that by the aſſiſtance of Gods Spirit, wee proceed to the ſecond, namely, the Incarnation of Chriſt: and whether we handle it by way of Queſtion, or Propoſition, it is all one. The Text is in *Iohn* 1. 14. *The Word was made Fleſh, &c.* Then the Queſtion is, What is meant by theſe words, *The Word was made Fleſh?*

In handling of the Queſtion, Firſt there are certaine

points to be premiſed in generall: As firſt the conueniencie of this Queſtion with the former: ſecondly, the difficultie of it in it ſelfe: thirdly, the neceſſitie of it to be knowen: And laſtly, the benefit of it being knowen.

Firſt, for the conueniencie of this queſtion with the former: for howſoeuer happely there was no ſuch thing intended and aymed at directly by you in propounding the queſtion; yet the all-ſeeing wiſedome and prouidence of God hath ouer-ruled your thoughts, and gratiouſly directed your choice for ſuch a ſecond queſtion, as hath a ſweet conueniencie and agreement with the former, and that in many reſpects. For firſt, this doth naturally enſue vpon the former, as the ſpeciall iſſues from the generall: ſecondly, they giue mutuall light to the vnderſtanding each of the other. Thirdly, one without the helpe of the other is vnprofitable.

Firſt, this iſſues from the other, as a ſpeciall from the generall: The generall Doctrine concerning God being handled in the firſt place; it followes conſequently, that the ſpeciall Doctrine concerning the Sonne of God be handled in the next place. After that we haue learned that God is one in Subſtance, but three in perſon, the Father, Sonne, and holy Ghoſt, the next thing we would know is this: which of theſe three perſons was chiefely imployed in the worke of our *Redemption*: and when we finde it to be the ſecond Perſon, namely, the Sonne of God; withall we deſire to know how he was qualified and fitted for this buſineſſe, namely, by his Incarnation, and thus we fall fitly vpon the point. Secondly, they giue mutuall light to the vnderſtanding of each other, the former,

former to this; and this to the former. The former to this: for seeing Christ was God before he was Incarnate, we cannot well vnderstand the Incarnation, except also we be well instructed touching the Godhead. So likewise this giues light to the former, for the Incarnation duely considered, *that the Word was made flesh*, presently our minds are raised to a *higher* and fuller and further consideration of the *Godhead*, not onely in Christ the second Person that was Incarnate; but also in the Father, the first Person that sent him; and the holy Ghost the third Person, by whom he was conceiued, when he was Incarnate: And therefore if euer we will know God perfectly, we must goe to Christ, for He it is that reueales him, *Ioh.* 1.18. *He is the looking glasse wherein we behold the face of God, And he that hath seene him, hath seene the Father, Ioh.* 12.45. and 14. 9. Againe, the first question teacheth a deepe mystery quite beyond the reach of Nature and Reason, that one Nature should subsist in three distinct Persons: which perswasion setled in vs, makes vs more easily to beleeue another as deepe a mysterie, as much beyond reason as that, namely, that two distinct natures should subsist in one and the same Person, which is our maine point to be taught in this place. And contrarily, this perswasion setled in vs, that two distinct Natures subsist in one Person, strengthens and confirmes vs in the former, that one Nature subsists in three distinct Persons: Thus they giue mutuall light one to another. Thirdly, the knowledge of either of them is vnprofitable without the other; *To beleeue God one in nature, three in persons, is well*, Iam. 2. 19. But except withall we beleeue Christs Incarnation, it is but confused and

maimed, without strength and sinewes, it is no sauing faith, it will neuer iustifie vs from our sinnes. Or onely to beleeue Christs Incarnation, aud not to beleeue God one in nature, three in Persons, this is but a headlesse faith without vnderstanding and without iudgement, and neither acceptable to God, nor profitable to our selues. To beleeue that without this, is like a good foundation without a building; which is vaine; on the other side to beleeue this without that, is like a building without a foundation, altogether vnprofitable. And therefore it falles out fitly, that after we haue spoken of the first question, namely, That God is one in Essence, and three in Persons; that now we come to speake of this, namely, *How the second Person, the Word, was made flesh.*

There be many miracles in this mysterie, saith *Bernard, Vnum idemque opus misericordia & iustitia, vna eademq; persona Deus & homo. Vna eademq; fœmina mater & Virgo, vnus idemq; filius, ἀπάτωρ καὶ ἀμήτωρ, vnus idemq; Christus, nobis iudex & aduocatus.*

The second generall point to be premised is this, namely, the difficultie of the thing in it selfe; It is a deepe secret, hardly to be attained vnto, according to that in the 1. *Tim.* 3. 16. *Without controuersie great is the mysterie of godlinesse, God manifested in the flesh.* I speake not this to dismay you; but to incourage and quicken you, the more busily to set your selues about to finde it out, so farre as it is reuealed in the word: for so will euery ingenuous man doe, the harder the worke is which he is to performe, the more earnestly and eagerly will he labour in the performance of it. It is very difficult: for first Nature denies it, that God should become man; heauen and earth meete together in one; the immortall word become mortall flesh; that an infinite nature and a finite should liue together in one person; how can this be done, saith Nature? how can man comprehend it? So Nature denies it, and saith it cannot be without a miserable

miſerable confuſion of *Heauen* and *Earth* together. Secondly, Reaſon ſcoffes at it as a fable, as impoſſible to be done, and incredible to be ſpoken. Thirdly, Religion abhorres it; I ſay, all the Religions in the world abhorre it, except our Chriſtian Religion: yea, abhorre it as a blaſphemous and monſtrous impietie; then it muſt needs be a difficult thing, that all the world, *Turkes*, and *Iewes*, and *Heathen* ſtumble at. But you will ſay, what is to be done then, ſeeing it is ſuch a difficult thing? I ſay; A true ſauing faith aſcends aboue Nature, and aboue Reaſon, and aboue all other Religions in the world whatſoeuer, and breakes through all the difficulties that oppoſe againſt it, and ſtands in her way; and becauſe God ſaith it, ſhe ſurely beleeues it, as an vndoubted Truth, and ſweetly imbraceth it, as the moſt pleaſing obiect that euer it can take hold vpon. So we ſee the difficultie of it in it ſelfe.

The third generall point is the neceſſitie of it to be knowne. It is ſo neceſſary, as that without this knowledge of Chriſts Incarnation, there is no life to be attained, 1. *Iohn* 5. 12. *He that hath that Sonne hath that life, and he that hath not that Sonne of God, hath not life:* that is, he hath no part in God, nor in any of his mercies; beleeue, profeſſe, practiſe, whatſoeuer elſe he will or can, without this, all is nothing. Nay he is ſo farre from hauing life, as that he that doth not know and beleeue this, is condemned already, *Ioh.* 3. 18. 36. *He that beleeues not is condemned already, becauſe he beleeueth not in the name of that onely begotten Sonne of God:* and verſe 36. *The wrath of God abideth on him.* Yea, but is it not ſufficient that we beleeue in one God, vnleſſe alſo we beleeue in *Chriſt*? No,

it is not. Our Sauiour ſaith, *Ioh.* 14. 1. *Ye beleeue in God, beleeue alſo in me.* The Iewes and the Turkes beleeue in God: but becauſe they beleeue not in *Ieſus Chriſt* they haue no life, but the wrath of God abideth on them.

The fourth and the laſt generall point to be premiſed, is, the benefit of it, when it is rightly knowen. *Iuſtification*, Eſa. 53. 11. *By his knowledge, ſhall my righteous Seruant Iuſtifie many: Aſſurance of Saluation and life.* 1. Ioh. 5. 12. *He that hath the Sonne, hath life*, and 1. Ioh. 3. 18. 36. *He that beleeueth in him, is not condemned, and he that beleeueth in the Sonne hath euerlaſting life:* yea this very knowledge is eternal life. Ioh. 17. 3. *This is eternall life to know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt*, that is, to know this rightly and truely is eternall life, now God begins to liue in our hearts by Chriſt. The benefits may be ſet downe to be two; Firſt, freedome from all euill that may hurt vs, as Sinne, Sathan, Hell, Death, Damnation: Secondly, a iuſt right and title to and in God himſelfe, and in all his promiſes and comforts whatſoeuer. For the further illuſtration hereof, I will giue you a ſimilitude in generall to this point, and that ſhall be taken from a man free of this City. A man that doth not beleeue neither in God, nor in Chriſt, he is like vnto a forrainer that neuer came within the gates of the Citie; and therefore he hath no part in it, but is cleane ſhut out. In the ſecond place, he that beleeues God, and the generall Doctrine concerning God, that he is one in Eſſence, three in perſons, and beleeues not the Incarnation of Chriſt; is like to him that comes to the Citie, and puts himſelfe Apprentice, but ſerues not out his time,

and

and so neuer comes to be a free-man: But in the third place, he that comes to beleeue that God is one in Essence, and three in persons, and beleeues also the Incarnation of Christ, that God was made man; the word made flesh, and applies it to himselfe; he is like to him that is made free of the Citie; he is a right and a true freeman of the new *Hierusalem*, the Sonne of God hath made him free, and therefore he is free indeede, *Ioh.* 8.36. And so much for the foure generall points premised.

Now we descend in the second place, to the particular handling of the question: wherein I propound these foure generall points to be handled, which the words in the text leade me to, and as they are there laid downe. The first is concerning Christs Godhead by it selfe, *the Word, &c.* for this is first herein the order of the words, and first in nature too. The second is concerning the manhood by it selfe, *was made flesh, &c.* The third is concerning the Godhead and the Manhood together, which we call Christs Incarnation, *was made, &c.* The fourth is concerning the time or season wherein this was done.

First, concerning the Godhead by it selfe: for that, as I said, is first in the order of the words, and first in nature too, for he was God before he was made man, and therefore first of that. And here are to be handled these two points. First, *who* it was that was made flesh, *the Word*: Secondly, of the Title it selfe, *Word*. First, who it is that is here spoken of, that was made *flesh*: It is spoken of *Iesus Christ* the Sonne of God, the second Person, for so the circumstances of the Text make it cleere. For first it is He by whom the world was made, *verse* 3. and that is *Christ Iesus the*

Sonne of God, for by him were all things made, which are in *Heauen,* and which are in the *Earth, &c. Col.* 1. 14. 16. It is *he* that is ſaid to be that true *Light, verſ.* 9. but *who* is that, but *euen Ieſus Chriſt that lighteneth euery one that commeth into the world? Ioh.* 8. 12. It is *he that* came amongſt his owne, and his owne receiued him not, *verſe* 11. and that was *Ieſus Chriſt. Act.* 3. 13, 14. *But yee denied the holy one and the Iuſt. &c.* And in the 17. and 18. verſes, he is called *Ieſus Chriſt, and the only begotten Sonne of God.* So yee ſee the circumſtances of the text prooue it to be Ieſus Chriſt the ſecond Perſon of whom this is ſpoken, *The Word was made fleſh*: And alſo you ſee he is ſo called in plaine words: And ſo much of the Perſon of whom it is ſpoken. Now followes the Title, *The Word:* which ſome expound the Wiſedome, for the originall may beare either; and either of them agrees with the Perſon of Chriſt; ſo he is called in *Prou.* 8. 22. Many other Titles are giuen to him here and elſe-where. In this Chapter, he is called *Life, Light, Lambe of God,* ſo he is called *Ieſus,* Math. 1. 21. *Chriſt,* Luke 2. 11. *the Sonne of God.* Luke 1. 35. *the Sonne of man,* Math. 9. 6. *The Sonne of Dauid.* Math. 1. 1. *The Sonne of Mary.* Luke 1. 31. *Emanuel.* Iſa. 7. 14. *Mediator.* 1. Tim. 2. 5. *High Prieſt.* Heb. 5. 1. Some of theſe are affirmed of his Natures: ſome of his Offices: and all of them are full of profitable inſtruction fitting him well, and giuen him vpon good conſideration. But this Title *Word* is as honourable as any, and as pregnant for ſignification.

And here you muſt firſt vnderſtand the generall things intended in this Title, *Word.* Secondly, the particular reaſons why he is ſo called. For the firſt, the

the generall things intended in this Title, they are two: First, that *Christ* is perfect God. *Iohn 1.1. That Word was God.* Secondly, that he is the second Person in the Trinitie, *1. Iohn 5.7. And there are three that beare record in heauen, the Father, the Word, and the holy Ghost*; If he had said, God was made flesh, it might haue beene vnderstood of any Person in the Trinitie: for though the *Word* be God, *verse 1.* yet he saith not, *God, but the Word was made flesh*; purposely singling out the second Person: And so much for the generall intendment of the Title. Secondly, the particular reasons why he is so called, and that is in these respects. First, in respect of God the Father; secondly, in respect of the creatures: and thirdly, in respect of the faithfull. First, in respect of the Father, for as the Word is the expresse Image and picture of the minde; So is Christ the expresse Image and picture of his Father: So likewise as the minde begets the Word, so the Father begets the Sonne: And as the Word reueales the minde, so the Sonne reueales the Father to vs. Secondly, he is so called in respect of the Creatures: for God made all things *by his word, Psal. 33.6.* and Christ being he *by whom all things were made, Iohn 1.3.* Thirdly, he is so called in respect of the faithfull: for they know nothing concerning the Father, nor of matters of Saluation, but what Christ reueales vnto them: all the light they haue herein is from him, he is the substantiall word of the Father, that declares his will vnto vs, *Iohn. 1.18.* and what is the manifestation of the secrets of the heart, but the word?

We will draw this into an obseruation, that so it

may be the more profitable vnto vs, and the obſeruation is this.

Doct. Ieſus Chriſt the Mediatour is perfect God, the ſecond Perſon of the bleſſed Trinitie, the reuealing word of his Fathers will, in all matters of Saluation before, in, and after his Incarnation. That he is perfect God is prooued thus; firſt becauſe he is ſo called. *1. Iohn 5. 20. This very God:* and *Acts 20. 28. God purchaſed his Church with his blood.* Secondly, his workes prooue him to be God, *He* forgiues ſinnes, *Math. 9. 2. 5. He giues the Spirit, Ioh. 21. 22. He giues eternall life, Ioh. 10. 28.* and this he could not doe, vnleſſe he were perfect God. Thirdly, his Attributes ſhew him to be ſo: *He is eternall.* Reuel. 1. 8. *Almightie.* Math. 28. 22. *Equall with the Father.* Phil. 2. 6. Nay, *He is one with the Father.* Ioh. 10. 30. And therefore he is perfect God. Laſtly, his honour confirmes him to be ſo: *All the Angels worſhip him,* Pſal. 97. 7. but they will worſhip none but God. *He hath a name aboue all names, vnto which all things in heauen and earth muſt bowe,* Phil. 2. 9, 10. *All things are his. Iohn* 3. 35. and he is called the *King of Kings, &c.* Reuel. 1. 5. So his honour prooues him to be perfect God.

Reaſon 1. The reaſons why Ieſus Chriſt muſt bee perfect God, are theſe.

Firſt, elſe he could not pacifie the wrath of God for the ſinne of man; for none can perſwade with, and pacifie God, but God.

2 Secondly, elſe his blood could not haue beene an infinite ranſome for ſinne, which it muſt be.

3 Thirdly, elſe he could not know our hearts, and ſo he

he could not haue beene a fit Mediatour, to know our wants, and heare and helpe vs at our needs.

Lastly, else he could not haue beene able to saue vs, and therefore he is perfect God. 4

The vses. First vse is against those *Heretickes*, that haue denied the Godhead of Christ, as *Ebion*, *Cerinthus*, *Arius*, *Iewes*, *Mahometans*; some denying that he is God; others that he is not absolutely God, but inferiour to him, &c. but these are horrible blasphemies, not to be endured by any Christian eare. *Vse* 1.

Secondly, this should stirre vs vp to thankfulnes to God, that hath bin pleased to imploy his owne glorious Maiestie in the worke of our Redemption, & that which was impossible to be done otherwise, God hath effected by his owne hand. A man would haue thought it had beene better the whole world had runne headlong to hell, then that God should haue come downe from heauen to performe this worke: but God thought not so; therefore this should stirre vs vp to all thankefulnesse to God that hath done this for vs. *Vse* 2.

The third vse is for Comfort; This should assure vs of our Saluation, the Piller it rests vpon being God himselfe, who is vtterly vnchangeable of himselfe, and that he doth is firme and sure against all oppositions whatsoeuer; it is vnchangeable and vnmooueable as God himselfe is, and shall stand fast against the gates of hell. 1. *Pet.* 1. 21. *That your faith and hope might be in God, &c.* If our Saluation did rest in man, then in the time of temptation we were gone; but seeing it rests vpon God it shall surely stand; If the deuill can preuaile against God, then he may preuaile *Vse* 3.

against vs, else not: we haue neede of this comfort in temptation.

2. Part of the Doctrine. Secondly, that *Iesus Christ is the second Person in the blessed Trinitie.* For so still the whole Scripture runnes; For first the Father is set downe, then the Sonne, Ioh. 3. 16. *God so loued the world that he sent his Sonne.* And, 1. Tim. 1. 15. *Christ Iesus came into the world to saue sinners.*

The reasons why Iesus Christ the Mediatour, is the second Person, though there can be no reasons giuen of necessitie, why it must be so; yet there may be giuen many reasons of conueniencie why it is so.

Reason 1. And first, Iesus Christ the Mediatour was to be a middle Person in the Office of mediation betwixt God and man, and therefore it was conuenient, that he should be a middle Person in the subsistance of his Godhead betwixt the Father and the holy Ghost.

Reason 2. Secondly, Iesus Christ was to make these, for whom he was Mediatour, like himselfe: but we are the sonnes of God by him, therefore he is the Sonne of God too: he must be the Sonne of God by Nature, that he might make vs the Sonnes of God by Adoption and grace.

Reason 3. Thirdly, there must be a sender, and he that is sent, must haue power to giue the Spirit: God the Father, he is the sender; for he cannot be sent; but God the Sonne the second Person, he is sent, and he hath power, to giue the Spirit; And though the first Person hath power to giue the Spirit, yet he cannot be sent; And therefore it is the second Person that is sent to performe this worke.

Zanchy de Incarnatione lib. 2. cap. 3.

Reason 4. Lastly, he is the Person by whom we, and the world

world had our immediate being; we were *by the word*: then it is conuenient that he ſhould giue vs our well-being. So ye haue the Reaſons.

The vſes are theſe: The firſt vſe is againſt thoſe *Heretickes*, that held that the Father, or the holy Ghoſt was incarnate, as *Sabelius*, *Patripaſsiani* and diuers others; but we ſee here that onely the ſecond Perſon the Sonne of God was incarnate; and therefore their opinions are erroneous, and to be reiected of vs. *Vſe 1.*

Secondly, is Ieſus Chriſt the ſecond Perſon in the bleſſed Trinitie our Mediatour? then let vs ſo embrace him, and ſo beleeue in him, and whatſoeuer we haue to do with God, we muſt goe to him in Chriſt: If we pray or giue thankes to God, we muſt doe it in Chriſt; *We muſt kiſſe the Sonne, Pſal.* 2. laſt *verſ.* we muſt embrace him as our Mediatour, if euer we will be accepted of God; And ſo when we haue ſinned againſt God, and would ſeeke *Reconciliation*, Goe to him in Chriſt. 1. *Ioh.* 2. 1. *If any man ſinne, we haue an Aduocate with the Father, euen Ieſus Chriſt.* *Vſe 2.*

Thirdly, this ſhould teach vs, how much we are bound to God, who not onely hath beene pleaſed to ordaine a courſe of ſaluation for vs, but alſo to performe it by his Sonne; he did it by his Sonne, to make vs know and acknowledge his great loue to vs. And ſo much for the ſecond part of the obſeruation. *Vſe 3.*

The third point is this: That Ieſus Chriſt the Mediatour, is the reuealing word of his Fathers will; or, he that reueales the will of God concerning our Saluation. Ioh. 1. 18. *No man hath ſeene God at any time, the onely begotten Sonne, which is in the boſome of the Father, he hath declared him.* Math. 11. 27. *Neither* 3. *Part of the Doctrine.*

knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him; the nature, will, and all things concerning the Father, the Sonne reueales, and therefore, *Math.* 17.5. the Father commands vs to heare him, *Heb.* 1.2. *God hath ſpoken to vs by his Sonne.* And generally all the Apparitions and Reuelations made to the *Patriarkes* and *Prophets* in the old time by Angels in the ſhape of men *were by Ieſus Chriſt.* 1, Pet. 3.19. *He went by the Spirit and preached to the old world*; ſo he was the reuealing word of his Fathers will to them; he it was that reuealed and declared the will of God, by the *Prophets* and *Apoſtles* from time to time; Nay, euen the Spirit himſelfe whatſoeuer he teacheth is from Chriſt, *He ſhall ſhew you of mine*, ſaith our Sauiour, *Iohn* 16. 13, 14. And this is his *Propheticall Office*, Deut. 15. 18. *A Prophet ſhall the Lord God raiſe vp vnto you, like vnto me, him ſhall yee heare.* So much for the proofe.

Reaſon 1. The Reaſons: Firſt, none can reueale the will of the Father, but he that came out of the boſome of the Father: But Chriſt came out of the boſome of the Father. *Ioh.* 1. 18. Therefore he alone reueales the will of the Father.

Reaſon 2. Secondly, None can reueale the Father, but he that knowes him, but Chriſt alone knowes the Father, *Matth.* 11.27. therefore none but he can reueale him. But you will ſay, doth not the Spirit both know and reueale the Father? Yes, but that is onely as Chriſts Deputie, *Iohn* 16.13. *Iohn* 14. 26.

Vſe 1. The vſes: Firſt, this ſhould teach vs how dearely and highly, and honourably we ſhould eſteeme of the matters of our ſaluation; euen as a matter publiſhed by the voyce of the Sonne of God himſelfe, and

and therefore let vs with all reuerence embrace it, and yeeld obedience to it.

Secondly, this teacheth vs to renounce all other words and reuelations whatsoeuer: The Anabaptists they call vs to beleeue their Reuelations. The Papists to beleeue their Traditions. The Iewes to beleeue their Talmud. The Turkes to beleeue their Alcoran, but what were this but to adde to the Doctrine of Saluation, and beleeue lyes instead of that Truth which Christ reueales vnto vs, and to iustle out the word of God: therefore we must oppose all these by Gods word, and we must know nothing in matters of saluation, but what Christ hath reuealed to vs, all other words and reuelations we must reiect as the inuentions of men: Our Sauiour seeing many fall away from him, he asked his *Disciples*, if they also would forsake him; Ioh. 6. 63. *Peter* answers him, *Master, whither should we goe: thou hast the words of eternall life.* So must we answere them. Iesus Christ is the reuealing word of eternall life, we will not goe from him: And if we doe forsake him, then it shall be iust with him, that seeing we would not beleeue the Truth, to giue vs ouer to beleeue delusions and lyes. And so much concerning the Godhead by it selfe. *Vse 2.*

Now it followes to be considered in the second point of the manhood by it selfe. *The Word was made flesh:* For howsoeuer the manhood hath no personall subsistence by it selfe, but so soone as euer it was created, was vnited to the Godhead, in the Person of the Sonne of God; yet because it is an absolute nature, and creature by it selfe, though not at any time seperated, yet alwaies distinct from the Godhead,

therefore it requires to be ſeuerally handled; That when we haue ſpoken and learned what the *Godhead* or *Word* is in the firſt place, and the *Manhood* or *Fleſh* in the ſecond place, we may the more readily and iudicially conceiue of the Incarnation in the third place. To make it plaine by a comparison, two extreames are to meete and to agree together: this cannot be done, except, firſt, we know each ſeuerally by it ſelfe: ſo here the *Word* or *Godhead* is as one extreame, the *Fleſh* or the *Manhood* another: how then can I vnderſtand the reconcilement of both, except I vnderſtand each by it ſelfe?

What is meant by the word fleſh.

For the better handling of this point, I will firſt ſhew what is meant by this word *Fleſh:* Secondly, why it is ſo called. Firſt, what is meant by the word *Fleſh,* howſoeuer it is true that the Scripture doth ſometimes extend this *Word* to all liuing creatures, *Gen.*8.17. yet moſt vſually & properly it is applyed to man, and that in many ſences: as firſt it ſignifies either part of man, or whole man: either part of man, and that either the whole body, *Leuit.* 19.28. *Thou ſhalt not marke thy ſelfe in thy fleſh, &c.* meaning the body: or ſecondly, the generatiue part, *Leuit.* 15.3. *When his fleſh auoideth his iſſue:* or elſe for the *Bone* of man, *Gen.*2.3. *This is now Bone of my Bone, and fleſh of my fleſh:* or fourthly, for the vnregenerate part in the faithfull, *Rom.*7.25. *Then I my ſelfe in my minde, ſerue the Law of God,* but in my *fleſh the law of Sinne.* Secondly, it is taken for whole man, and that either for his whole Nature; or for his eſtate and condition in this life. Firſt, for the whole nature of man, and that either ſimply as he is a creature, or as he is wholly corrupted with ſinne: for man ſimply as a creature with-

without brand of corruption, *Luke* 3.6. *And all flesh shall see the glory of God,* Gal. 2.16. *By the workes of the law shall no flesh be iustified.* Or else for whole man as he is corrupted and defiled with sinne, and so it is taken, *Gal.* 5.17, 24. *The flesh lusteth against the Spirit, &c. And they that are Christs haue crucified the flesh*: and more plainly, *Ioh.* 3.6. *That which is borne of the flesh is flesh*: This is the state of the whole man, in the wicked no part being regenerate. Or lastly, It is taken for the whole condition of man in this present life, as *life, powertie, &c.* and so it is taken. 1. *Cor.* 7.28. *They shall haue trouble in the flesh,* that is, in the estate of their life; and so it is applyed to our Sauiour, *Heb.* 5.7. *Who in the dayes of his flesh, &c.* that is, in the time of his life. Now the question is, to know in which signification, *Flesh* is to be taken in this place. Surely, it is to be referred to that place where *Flesh* is to be taken for the whole nature of man simply, as he is a Creature without brand of corruption. The meaning then is this; *The Word was made Flesh*; That is, The Word was made perfect man, consisting of Body and Soule; he was made man in a true being, as in 1. *Tim.* 3.16. *Manifested in the Flesh,* that is, in the true being of man: the speech is borrowed from the part to the whole, *Flesh* being taken for the whole nature of man; no other sence agrees with it. But you will say then, why doth not the Text say; *He was made man?* And thus we come to the second point; *Why he is called Flesh?*

Whereof many profitable reasons may be giuen.

First, man signifies as well the Person, as the Nature; *Flesh* signifies the Nature onely, not the Person; now the reach of the holy Ghost, is to teach vs, *Reasons why he is called flesh*

that Christ tooke our Nature, and not our Person, and therefore he saith *Flesh*: But doth he not call him Man else-where? Yes, often, but that must be expounded by this, and this by that, and both will proove that Christ tooke the whole nature of man, not the person: and when he saith Man, then he teacheth vs that he tooke whole man, and not the flesh onely; So both giues vs light to this, That Iesus Christ tooke the perfect nature of man, and not the Person of man.

2 Secondly, Man doth signifie the best part of man with the worst, the honourableſt with the baſeſt; Flesh signifies the baſeſt part onely; Now the *holy Ghost* would teach vs the humilitie of Christ, in that he tooke not onely the best and nobleſt part of man, the Soule; but he vouchſafed to take the baſeſt alſo, euen the body, *Phil. 2. 6, 7.* The *holy Ghost* setting downe the Incarnation of Christ, shewes how exceedingly he humbled himselfe, that though *he were in the forme of God, and equall with God, yet he tooke vpon him the forme of a seruant, and was made like man, and found in shape as a man*, and therefore the *holy Ghost* saith here, *Flesh*, rather then Man.

3 Thirdly, *Flesh* doth more significantly imply our naturall infirmities, then Man: now the *holy Ghost* would teach vs, that he tooke not on him our nature onely, but our infirmities alſo, sinne onely excepted, and therefore he saith *Flesh* rather then Man.

4 Fourthly, *Flesh* is a bodily ſubſtance of man, man conſisting of a double ſubſtance, bodily and ſpirituall: now the *holy Ghost* would teach vs, that Christ had a bodily and earthly nature, as well as a ſpirituall and heauenly nature, and this more plainely appeares,

appeares when he saith *Flesh*, then if he had said, man.

Lastly, It is said *Flesh*, to teach vs that he tooke not onely one indiuiduall man, but the whole Nature of that kinde, whereas if he had said man, it had signified but onely the indiuiduall person of a man; which if Christ had taken no more, he could haue saued but that one person, and therefore the *holy Ghost* vseth rather this word *Flesh*, then Man. 5 *Musculus.*

Now the obseruation from hence is this: That Iesus Christ the Mediatour, is very true and perfect man; *The Word made Flesh, &c.* that is, very God, is made very man. That he is true and perfect man, is prooued thus; First, he had the name of a man: Secondly, he came of the race of man. Thirdly, he had the parts of a man. Fourthly, the Birth and growth of a man. Fiftly, the Actions and behauiour of a man. Lastly, he had the infirmities of a man. First, he had the name of a man expressely giuen him in the Scriptures, and therefore he hath the true nature of a man: for the Scripture calles things as indeede they are; not as they are not. 1. *Tim.* 2. 5. *The man Christ Iesus.* Act. 17. 31. *He will iudge the world in righteousnesse by that man whom he hath appointed.* Now we know Christ Iesus shall iudge the world. So we see the Scripture calles him man, and therefore he is true man. Secondly, he came of the race of mankinde, and therefore the Scriptures call him the *Sonne of man.* Matth. 9. 6. and more particularly the Sonne of *Mary.* *Luke* 1. 31. 44. Nay, the *holy Ghost* goes further, and shewes of what Tribe he was, *Heb.* 7. 14. *It is euident that our Lord sprang out of Iudah*; Nay, he shewes of what family he was, *Rom.* 1. 3. *Which was made of the seede of Dauid*, and in *Heb.* 2. 16. *Doctrine.* *Zanchy de incarnat. lib. 2. cap. 3. q. 2. Thes. 1. Zeged. 584.*

He tooke the ſeede of Abraham: and ſo likewiſe, *Gal. 3. 16.* Chriſt is ſaid to be *Abrahams ſeed.* And to put the matter out of all doubt, the *holy Ghoſt* ſhewes, that he came of that very nature of man that was made at the beginning, he came of the race of *Adam* and *Eue*; of *Adam*, Luke 3. 18. *The Sonne of Adam*, and of *Eue.* Gen. 3. 16. *The ſeede of the woman ſhall breake the Serpents head.* So he was by ſucceſſion the Sonne of *Adam* both by father and mother. Thirdly, he hath the parts of a man, *the Body and Soule of a man*, the body of a man. 1. *Pet.* 2. 24. *Who bare our ſinnes in his body*; So he had the parts of a body, as *bones* and *fleſh*, and hands and feete. *Luke* 24. 39. *Behold my hands and my feete, &c. A ſpirit hath not Fleſh and Bones as you ſee me haue.* So he had a Soule. *Matth.* 26. 38. *My Soule is heauy, &c.* and all the faculties of a ſoule, as vnderſtanding, will, &c. for he did diſpute and reaſon, by the facultie of the vnderſtanding as we doe, he had all the eſſentiall and naturall parts and powers of body and ſoule, and therefore muſt needs be a true man. Fourthly, he had the Birth and growth of a man, he was conceiued in the wombe of his mother as a man, *Luke* 1. 31. He was borne in the vſuall time as a man. *Luke* 2. 7. Swadled like a man, *Luke* 2. 12. He grew vp as a man, both in reſpect of body and minde, *Luke* 2. 40, 52. and therefore he was a true man. Fiftly, he had the Actions and behauiour of a man. *Phil.* 2. 7. *He was found in ſhape*, that is, in carriage and behauiour as a man. *Iohn* 1. 14. *He dwelt amongſt vs*, ſaith the Apoſtle, that is, he had his conuerſation amongſt vs, he did eate and drinke, and ſpeake, and ſleepe, and did all things belonging to a man. Act. 1. 21. *All the while the Lord Ieſus was*

conuer-

conuersant with vs, that is, all the while that he went in and out before vs as a man. Sixthly and lastly, hee had the infirmities of a man, *Hebr. 4.15. For wee haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted like vnto vs, yet without sinne. Hee was hungry, Mathew 4. 2. Thirstie, Iohn 4. 7. Wearie, Iohn 4. 6. Wept, Iohn 11. 35. Sorrowed, Marke 3. 5.* Lastly, he dyed as other men doe, *giuing vp the Ghost, Iohn 19. 30.* which are manifest proofes that he was true and verie man.

The Reasons of this point are these: That Christ is true and perfect man. The first Reason is, because it was so foretould that he should be such an one, *Gen. 3.15.* It was foretould that he should be the *Seed of the Woman.* And *Gen. 22.18.* that he should be the Seed of *Abraham.* That is, that he should be a true and perfect man. Now that which is foretould of God must needs come to passe, and therefore he was a true and perfect man. *Reason*

Secondly, The Iustice of God required that the same Nature should be punished, that had offended. Now Christ being to make satisfaction for our sinnes, he must needs take our whole Nature to make satisfaction for vs in. For our whole Nature had sinned, and farre be it from vs to thinke that God would punish one Creature for another, or one Nature for another. *Reason*

Thirdly, Christ comming to be our Mediator, was to be our Head, we his Members; then there must be a proportion betweene the Members and the Head. Now the Members are perfect men, then so is the Head also, else it should be a Monster, if it should haue *Reason*

a diuine Head and a humane Body; as ſome Fiſhes that haue the Head of a Dogge, and the Body of a Fiſh. But this cannot be in Chriſts Body, but as the Members are perfect men, ſo is the Head too. *He that ſanctifieth, and they that be ſanctified, are both one. Heb. 2.11.*

eaſon 4. Fourthly, Chriſt comming to be our Mediator, was to make vs like himſelfe, *the Sonnes of God*; therefore he muſt needs be made like vnto vs, *the Sonne of Man.* He was to exalt vs to Heauen, therfore he muſt needs liue here on Earth. He was to make vs partakers of Glorie and of the diuine Nature, therefore he muſt needs be partaker of Infirmitie and of the humane Nature. He was to make vs *Bone of his Bone, and Fleſh of his Fleſh*, therefore he muſt needs become *Bone of our Bone, and Fleſh of our Fleſh.*

eaſon 5. The laſt Reaſon is that of the Apoſtle, *Heb. 2.17, 18. It behooued him in all things to be made like vnto his Brethren, that he might be a merciſull and a faithfull high Prieſt*, able and willing to ſuccour vs in diſtreſſe, euen from his owne experience of our Infirmities.

The Vſes are many.

e 1. Firſt, here is an excellent euidence of the great and bountifull loue of God towards vs, as the Apoſtle ſpeakes, *Tit. 3.4.* that notwithſtanding we had ſinned againſt him, and were become his enemies, ſo that our Nature was as great an enemie to him, as the Deuill himſelfe almoſt; yet that the Lord God ſhould be ſo affected with vs, that he ſhould ſend downe his owne Sonne Ieſus Chriſt to take this aduerſe Nature vpon him, euen his enemies Nature, to ſaue vs that were his enemies. This bountifulneſſe of God will the better appeare, if we conſider, that he denied this to all inferiour

riour Creatures, yea to higher Creatures then we are. The Angels fell, and Christ might haue taken their Nature to redeeme them: but he in no sort tooke the Angels Nature, but the *Seed of Abraham, Heb. 2.* It should stir vs vp to admiration of Gods singular affection towards vs, and it should prouoke vs to all thankfulnesse to him, and to render loue to him againe, to giue our bodies and whole Nature willingly to be imploied in his seruice.

Secondly, It sheweth the humilitie of Iesus Christ, *Vse 2.* that did abase himselfe so low, as to take our humane Nature vpon him, being so base a Nature, and he so high and excellent a Person; this is the most pregnant example of humilitie that euer we read of. The Apostle, *Phil. 2. 6, 7, 8.* amplifies it from verie many particulars, *He was in the forme of God* (saith the Apostle) *equall with God, but he made himselfe of no reputation, tooke on him the forme of a Seruant, was made like vnto men, and found in shape as a man, he humbled himselfe vnto death, euen the death of the Crosse, &c.* A proud man would haue thought it a great shame to haue done thus; but our Sauiour Christ thought it not so: Therefore this should stirre vs vp to imitation, as the Apostle exhorts vs in the fifth verse, *Let the same mind be in you that was in Iesus Christ.* Let vs be ashamed to be proud, or to disdaine any man, or any office or seruice, or any thing though neuer so base if it be agreeable to Gods Ordinance that he may haue glory by it, and for the good of thy Brother, though thy selfe be neuer so great, seeing Gods owne glorious Sonne disdained not to humble himselfe thus for thee.

The third Vse is for comfort to Gods Children: *Vse 3.* Christ tooke our whole Nature, therefore here is comfort

comfort for vs. Firſt, againſt the ſinfulneſſe of our Nature which we carrie about vs; for our Nature hath anſwered for ſinne alreadie in Chriſt. Yea, but ſome will ſay, ſtill I am prone to ſinne: yet here is thy comfort, that Chriſt hath aſſumed thy Nature and ſanctified it to the full in his owne Perſon, and thy Nature ſhall alſo be ſanctified by little and little till it be intirely made holy. So ſecondly, likewiſe it is comfort againſt the baſeneſſe of my Nature, which is but Fleſh and Blood, compaſſed about with many infirmities and miſeries. What then? My Nature is excellently glorified alreadie in Chriſt, and this Nature of mine ſhall be glorified in me to the full at the laſt day; *For he is Fleſh of our Fleſh, and Bone of our Bone,* and therefore as he is exalted to glorie, ſo ſhall we hereafter: and therefore though we be here in this world deſpiſed, perſecuted, and contemned of men, yet we are honoured in a high degree by the Sonne of God in his owne Perſon alreadie, and ſhall be in the world to come in euerie one of our owne perſons. Thirdly, here is comfort againſt the infirmities of our Nature, becauſe Chriſt Ieſus himſelfe bare them in our Nature, and therefore they are ſweetened to vs in the enduring of them: and alſo hence we haue aſſurance of comfort and helpe againſt them, becauſe hee bare them that hath a fellow-feeling of them, and therefore will be compaſſionat toward, and both readie and willing to helpe vs, as the Apoſtle ſheweth, *Heb.* 4. 15. and the 5. 2. He that hath beene a begger by the high-way, or in any other neceſſity, and is freed from it, he will be the more compaſſionate, and the better know how to relieue thoſe that are in the like neceſſitie, euen from a fellow-feeling that he hath of their

their miserie. So our Sauiour Iesus Christ hauing borne our infirmities, will be readie and willing to helpe vs, euen out of a fellow-feeling that he hath of them, and therefore this may be comfort to vs against all the infirmities of our Nature, euen against death it selfe.

Fourthly, Hath Christ Iesus assumed our humane Nature? Then we ought to haue a reuerent estimation of this good Nature which we carrie about with vs, as being the verie same which the Sonne of God tooke on him: let vs therefore reuerently respect it, both in our selues and others. In our selues let vs take heed we defile it not with sinne, doe not abuse it to slauish and wicked courses. Wilt thou take the Flesh and Nature of Christ, and make it the Flesh and Nature of a Drunkard, or of an Whoremonger? &c. God forbid; for then thou shalt abuse the Nature of Christ. And so in others, in thy poore Brethren, doe not vilifie this Nature, but loue and cherish it, and do well by it, it is Christs owne Flesh and Nature, therefore be not thou ashamed of it in them. He was not ashamed to call them Brethren, *Heb.2.11.* therefore be thou like vnto him. *Vse 4.*

Fifthly, Here is matter of reproofe against many Heretickes, here is a whole Rabble of Heretickes, a Legion of Deuils, to fight against this Truth. I can call them no better, for they are directly against Christ. *Marcian* he held that Christ had not the true Substance, but only the semblance or shew of a man: alledging for his proofe, the Apostle, *Phil.2.7. He was made like man.* But there it is vnderstood, a true likenesse (euen as one man is like another) not a counterfeit. And also they alleage, that in *Rom.8.3. God sen-* *Vse 5.*

ding his Sonne in the similitude of sinfull Flesh. But there similitude is not referred to Flesh, but to sinfull Flesh. This Errour some ascribe to the *Manichees*, but the *Manichees* confesse he had the true substance of Man, but he brought it from Heauen: alledging 1. *Cor.* 15. 47. *The second man is the Lord from Heauen.* But this is spoken of the Person of Christ, not of his Manhood by it selfe. This Errour is rather ascribed to *Valentinus*. *Apolinaris* confessed the Flesh of a man in him, but not the Soule, but that his Deitie was in steed of his Soule. But we know, that it is said, *He groaned in his Soule, Iohn 11.33.* Now his Deitie cannot groane, *Vide Zegedine* 584. This is also ascribed to the *Arians*, *Vide Zegedine* 584. *Appelles* held that he made his Body of the foure Elements, *Epiphan. Hæres.* 44. And so certaine *Ebionites* held that he was a created man before all things, *Epiphan. Hæres.* 30. and so denie him the birth of a man. But we know he was borne of the Virgine *Marie*. The *Monothelites* held that Christ had but one will, that is, as he was God, not as he was man, and so denie the parts and actions of a man to him. Lastly, the *Vbiquitaries* will haue his Manhood euerie where, and so they destroy the verie being of his Manhood. These and all such Heretickes as denie Christ to be come in the Flesh, *they are not of God, but they are the Spirits of Antichrist, 1. Ioh. 4. Verse 3.*

Vse 6. Lastly, Seeing it is so, that Christ hath taken our Nature vpon him, then let vs so beleeue in him, and so embrace him, as true and perfect man: yet with these limitations, take it not too short, and extend it not too farre. First, take it not too short; so doe they that say he had a Manhood, but being vnited to the Godhead

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it was lost and swallowed vp of it. But these come too short, for Christ was still perfect man after this Vnion, neither did he cease to be so at his death (as some thinke he did) nor at his ascension into Heauen, neither shall he after the day of Iudgement: for eueu as the benefit of his Mediation lasts for euer, so shall his Manhood be for euer. Others take it too short, in this sence, in that they thinke it a disparagement and disgrace to Christ to ascribe infirmities to him, to say, that with our Nature he tooke our infirmities also: but he cannot be true man, except he take our naturall infirmities. Secondly, nor yet stretch it too farre: though we say, he tooke our infirmities, *yet without sinne*: sinne must still be excepted, *Heb.*4.15. and *p.*26. And consequently, the causes of sinne, as generation by man; he had not an earthly Father, for then his generation could not haue beene without sinne, or creation of any thing in the wombe of his Mother not sanctified, it was impossible he should be tainted with sinne, being God: and it was necessarie he should be without sinne, he being a Sacrifice for sinne. Againe, stretch it not too farre, as to thinke, that he still continues in the state of infirmitie after his resurrection: for howsoeuer he hath our Nature, and be still a perfect man, yet he is a man of Glorie, not of Infirmities, his infirmities are vtterly cast off for euer after his resurrection, and now he hath a glorified Body. No maruaile therefore, that *Marie* knew him not, but tooke him for the Gardiner after he was risen; and that the Disciples supposed they had seene a Spirit, when he appeared to them, *Luke* 24.37. Nay he is so farre from infirmities, as that he hath perfect Glorie and authoritie ouer the world; especially, ouer his Church,

*Zanchy de incarnat. lib.*2. *cap.*3. *q.*3. *thes.*1.

Church: *All things are put in subiection vnder his feet, Heb.2.8. God hath made him Lord and Christ, Act.2.36.* And *Phil.2.9,10. God hath highly exalted him, and giuen him a name aboue euerie name, that at the name of Iesus euerie knee should bow.* So though he neuer deposed his Nature, yet he laid downe his Infirmities at his death and resurrection: And therefore the Apostle saith, *He dies no more, Rom.6.9.* Thirdly, extend it not too farre, as they doe that say, If he haue taken the whole Nature of man, then he will saue all men. No, he will saue none, but those that are incorporated into him by Faith, and are members of his Body: for as he made our Nature his by assuming it, so we must make his ours by beleeuing and resting vpon it: we must be his Brethren as well as he is ours. The Flesh profiteth vs nothing, *It is the Spirit that quickneth and giueth vs life.*

We haue spoken in handling of this Question, of the two first generall points propounded to be handled in the same. Namely, First the *Word* by it selfe. Secondly, of the *Flesh* by it selfe. It followes now that we speake of the third generall point, the *Word* and the *Flesh*, the *Godhead* & the *Manhood* both together, *(was made Flesh)* which we call his *Incarnation*, and this word *Incarnation* answers fitly to the words of the Text *(was made Flesh)* for to be incarnate is to be made *Flesh*. And here in these words *made Flesh*, we are to consider; First, of the phrase. Secondly, of the matter. First, of the phrase. This is the most significant phrase in all the Scripture to expresse this Mysterie of Christs *Incarnation*. Some places speake of his *Flesh*, as in the *1.Tim.3.16. God manifested in the Flesh.* And *1. Iohn 4.2. Euerie Spirit that confesseth not that*

Iesus Christ is come in the Flesh, &c. Other places speake of his being made, as *Galat.4.4. made of a woman.* And *Rom.1.3. made of the Seed of David.* But this place speaketh most directly and expresly to the point in both respects, both of his *Flesh*, & being *made Flesh.* So then this is the plainest place of all other, though all the rest intend and meane the same thing, but this speakes it plainly. So that if any man should aske me, what Christ is? I could not more plainly expresse it, then by these words, to say, he is *the Word made Flesh.* It is so plaine, that some haue hence grosely concluded (standing vpon the strictnesse of the phrase) that therefore the *Word* was either altered and changed into *Flesh*, or at the least that the *Word* did suffer something to be done vnto it selfe in this *Incarnation.* But the collection is false in both. For first, there is no changing of one Substance into another, for God cannot be changed, neither will the phrase beare it, no more then when we say, the Ayre is inlightned, it should therefore follow, that the Ayre is turned into Light, whereas the Ayre whether it be darke, or whether it be light, still it continues the same Substance. Secondly, neither is there any passion, the *Word* suffered nothing to be done vnto it, for that is against the Nature of God, for this *Word made Flesh* may as well be translated *became Flesh*, which may and doth oft times intend a voluntarie Action of the Person that it is spoken of, according to that of the Apostle, *1 Corent.9.20. I became a Iew to the Iew*, that is, he voluntarilie conformed himselfe, &c. So Christ here is an Agent or Doer, he Actually tooke our Flesh on him, rather then a Patient or Sufferer. The speech is

Passiue, but the sence is rather Actiue. And so much of the phrase, *Made Flesh.*

Now to the matter it selfe, wherein are these particulars to be considered; First, the Act or worke done: Secondly, the manner how it was done: Thirdly, the meanes whereby it was done: Fourthly, the time when it was done: And lastly, the consequents of it being done. First, of the Act or worke it selfe, *The Word was made Flesh*, that is, Iesus Christ being very God, became very Man. This intends two things: First, an Assumption or taking on him: Secondly, such a taking on him, as makes a perfect vnion of both Natures in one Person. First, a taking on him, here is the Assumption, so the Apostle saith, *Phil. 2. 7. And tooke on him the forme of a Seruant*, And, *Heb. 2. 16. Tooke on him the seede of Abraham.* And here we are to consider two things. First, what he did assume? *Flesh*, our whole Nature. Secondly, who did assume it? *The Word*, not simply God, but Christ; and not his diuine Nature, but his Person: so this is the right state of the businesse, and the most proper and direct manner of speech, that the second Person, the Sonne of God, tooke vpon him our flesh or nature: So here is the assumption. And secondly this is such an Assumption, as causeth a plaine and perfect vnion; for he did not so assume our flesh, as that his *Godhead* and his *Manhood* were each a seuerall person, but that both of them were vnited together in one Person, each Nature remaining distinct, and yet he continuing one and the same Person. In this vnion we are to consider the matter, and the Subiect. To speake properly and distinctly, the matter of this

this vnion, is the two Natures, the *Manhood* vnited to the *Godhead*. The Subiect of this vnion, is the Person of the Sonne of God. The vnion is not made of the Person, but in the Person, and hence it is called the personall vnion; becauſe, howſoeuer it is, not of Persons (for there was neuer but one in this caſe) but of the Natures as they being the matter of this vnion, yet it is not in the Natures, (for they were neuer made one, but ſtill continue two) but in the Person as being the Subiect of this vnion: So then the Definition of the perſonall vnion appeares plainely to be this, namely, the meeting together of the perfect diuine Nature, and of the perfect humane Nature, both in one and the ſame Perſon of the Son of God, and yet each of them remaining a diſtinct Nature by it ſelfe, and retaining their owne eſſentiall properties. Firſt, in this vnion, there muſt be a meeting together of the perfect Diuine and of the perfect Humane nature. Secondly, they muſt both meet in one Perſon of the Sonne of God. And thirdly, each muſt retaine their ſeuerall and eſſentiall Natures and properties. As for example, it is the propertie of the Deitie to forgiue our ſinnes, and to heare our prayers; and this propertie it retaines ſtill: and it is the propertie of the humanitie to be contained in one place at once, & this propertie it retaines ſtill. *Subiect. Ex quo. In quo.*

There be many Vnions in the world: as firſt, there is a naturall Vnion, as of the Soule and Body in one man. Secondly, there is a carnall Vnion of the man and wife. Thirdly, there is an artificiall Vnion, as of Timber and Stones in one building, and diuers things in a garment. Fourthly, there is a ſociall Vnion, as of the members in one Body. Fifthly, there is a ſpirituall

Vnion,

vnion, as betwixt Christ and his Church. Lastly, there is this personall vnion of the two Natures in Christ, and this is singular and vnmatchable, there is but one that may be compared with it; and that is the vnion of the Persons in the Deitie, where three persons are vnited in one substance, and therefore it is called a substantiall vnion; and this of two natures in one person, none else can be compared with it. Further, we must vnderstand that Christ had another vnion, *viz.* of the Soule and Body, but that not a personall vnion of his two natures in one Person, as this is: so that if yee aske me, how many substances Christ consists of? I answere, Three, the Body, the Soule, and the Deitie: but if ye aske me, how many natures he hath? I answere, Two, one humane, the other diuine: So Christ consists of three substances, and yet but of two natures. And so much of the first point, the Act or worke done.

The second point, is the manner how it was done. And that is wonderfull and vnsearchable. It is hard to conceiue how the Body and the Soule of a childe are vnited together in ordinary generation: And to conceiue how the Body and Soule of Christ was ioyned together, is harder: but this, to conceiue how his two natures, the Manhood and the Godhead were vnited together in one Person, is much more difficult. The Scriptures call the worke of the holy Ghost in this kinde, an ouershadowing, *Luke* 1.35. as intending amongst other things, that it is a darke mysterie, not to be comprehended but onely as in a shaddow; we must conceiue of it in this manner. First, that his mother was made fit to receiue the worke of the holy Ghost, and to conceiue a childe without

man.

man. Secondly, the particular matter whereof Christs Body was to be conceiued and made, was sanctified and cleansed from all corruption of sinne both originall and actuall. Thirdly, when it was so cleansed, the Body was framed and created of it. Fourthly, then his Soule was created and infused into the Body, and so he was a perfect man. Fifthly, this perfect Manhood was vnited to the Godhead in the Person of the Sonne of God. And so here is Christ very God, and very man. Now we must vnderstand that all these Actions were done in an instant: for they were done by God that needeth no time to doe his businesse in; so that I say, these fiue Actions were done in the very instant of his Conception; for it is impossible that any essentiall part of Christs Nature should subsist in any thing but in his Person, and therefore there was no essentiall part of Christs manhood, but so soone as it had a being it had a subsisting in the second Person: therefore all was done at an instant; for if we should say he had a body first, and did vnite that to his Person, then he should vnite an imperfect Nature to his perfect Person, and therefore this was more in Christ then in any other man. For in the ordinarie generation of men, they haue their Bodies framed first, and then after some time their Soules are infused: But Christs Soule was infused at the instant of conception, and this is denyed to any other, saue to the first *Adam*; for he so soone as his Body was made, his Soule was infused; And Christ was not to be inferiour, but to be equall to him in his humane nature. It is true, that his Body increased in the wombe, and grew ripe to the Birth in the ordinarie time that others doe; but yet his Soule was infused,

and both Soule and Bodie vnited to his Perſon at the very inſtant of conception, as is ſhewed. And ſo much of the ſecond point, namely, the manner how this was done.

The third point is, the meanes whereby it was done: and they are two; the firſt is Actiue, the ſecond paſſiue. The Actiue meanes was the holy Ghoſt; the Paſſiue was the Virgin *Marie*. That the Actiue meanes was the holy Ghoſt, ſo it was before promiſed or foretold, *Luk.* 1. 35. and ſo it was confirmed after the conception, *Matth.* 1. 20. that which is conceiued in her is of the holy Ghoſt. So that the holy Ghoſt is the Agent in this worke. Imagine not vpon the hazzard of your damnation, any groſſe or carnall Action in this caſe; but conceiue of it with all reuerence and admiration, with heauenly and holy and ſpirituall thoughts, worthy of this heauenly worke of the holy Spirit. It is blaſphemie to ſay that the holy Ghoſt did the office of an Husband to the Virgin *Marie*: we may more ſafely ſay, ſpeaking in ſobrietie, that he did the office of a Father in reſpect of Chriſt: for whatſoeuer was acted in this buſineſſe, he had the whole and onely worke, he was conceiued of the holy Ghoſt. This point is ſubiect to two exceptions. Firſt, it may be ſaid, had not all the perſons in the Trinitie a hand in this worke, as well as the holy Ghoſt? Yes, for whatſoeuer one doth (being an outward worke of the Trinitie) all doe; yet herein euery of them reſerues their ſeuerall propertie to it ſelfe; the Father his propertie is to ſend; the Sonne *to come in the Fleſh*; the *holy Ghoſt* he made and vnited the *Manhood* to the perſon of the Sonne. It was the worke of the whole Trinitie mediately, but immediately

ately of the *holy Ghost*: It was the whole worke of the Trinitie inchoatiue: but of the Sonne terminatiue, because it was finished in him: still we must reserue their seueral properties in working. The Fathers make it plaine by this similitude; As if three sisters should all worke or weaue a garment for the second Sister and put it on her, all of them haue a hand in it, but the second puts it on. So likewise by another similitude of a marriage; In a marriage; First, there is the persons to be married, and that is Christ to our flesh; so there is the Father that giues the woman to the *Bridegroome*, and this is God the Father; and then thirdly there must be the Minister that ioynes them together in marriage, and that is the holy Ghost that vnites the *Manhood* to the Person of the Sonne. By these comparisons being soberly vnderstood, we may haue some slender resemblance, and light in this great mysterie, but presse them not too farre, for indeede no comparison can match this: It is called an ouershaddowing, *Luke* 1. 35. to teach vs that we must not pry, nor diue into it too farre, but if we conceiue of it as it were vnder a vaile, it is sufficient. The second exception that this point is subiect vnto, is this: If the holy Ghost be the Agent and actiue worker in Christs conception, why then is not Christ according to his *Manhood* the Sonne of the *holy Ghost*? The Answere is, No, because he was not made of the substance of the *holy Ghost*, whereas children are of the substance of their Parents; but Christ his *manhood* was made onely by the power and operation of the *holy Ghost*, performing the workes before specified, and not of his substance, and therefore he cannot be said to be the Father of Christ in respect

Omnia opera Trinitatis ad extra sunt indiuisa.

Zanchy de tribus Elohim. Musculus, 291 Zanchy de incarn. pag. 46.

of his *manhood.* The ſecond meanes was paſſiue, and
ca that was his mother a *Virgin, Iſa.* 7.14. and the *Virgin Marie, Luke* 1.30, 31. and though he had not his being from man immediately, yet he came mediately from mankinde, *He was made of a woman. Gal.* 4.4. and ſo conſequently and mediately, he came from man, *of the ſeede of Dauid, Rom.* 1.3. A ſingular fountaine, *a Virgin,* a ſanctified *Virgin,* a gratious Virgin, for ſuch a ſweet ſtreame to iſſue from, neuer ſuch a childe came from any mother; neuer ſuch a mother brought forth any childe. There can be but foure meanes whereby mankinde can haue any being; either firſt without man or woman, and thus *Adam* had his being: the ſecond is of man without the helpe of a woman, and thus *Eue* had her being: the third is, both of man and of woman together, and ſo all the children and generation of *Adam* had their being: The fourth is of a woman without a man, and this is proper onely to Ieſus Chriſt the Sonne of God. So the paſſiue meanes was the Virgin *Marie,* the Actiue the *holy Ghoſt.* And ſo much of theſe three points, the Act or worke done, the Manner, and the Meanes.

Doctrine. Now we will draw all that hath beene ſpoken into an obſeruation, and that is this; Ieſus Chriſt is very God and very man, both together in one and the ſame Perſon of the Sonne of God. The Text carrieth it ſweetly and plainly, *the Word,* then he was God, *Fleſh,* then he was man; *made Fleſh,* there they are both together, namely, in the Perſon of the Sonne of God. Note that the obſeruation hath three points to be prooued in it. Firſt, that he is very God, and very man, both together. Secondly, in one and the ſame perſon. And thirdly, that this perſon is the Son

of

of God. But generally the ſame places of Scripture that prooue one of theſe, prooue all three, and they are not to be diſioyned; therefore we will handle them together. *Gal.* 4. 4, 5. *God ſent forth his Sonne, &c.* his Sonne, therefore he is very God, *made of a woman*, therefore he is very man, for what doth proceede of a woman but mankinde? Secondly, that *He* might *redeeme*, not that they might redeeme, therefore not many, but one perſon, euen that ſame perſon that is very God, being alſo very man withall. Thirdly, and all this is the Sonne of God, *his Sonne.* *Phil.* 2. 5, 6, 7. Firſt, *He was in the forme of God equall with God*, therefore very God, and withall in the *forme of a ſeruant made like man, &c.* therefore very man. Secondly, and that in one and the ſame perſon, for ſo the Text ſpeakes ſtill of one and the ſame perſon, *who being*, and *he made, &c.* Thirdly, and what perſon was this? the Perſon of the Sonne of God, for ſo the Text ſaith expreſſely, *Who being in the forme of God, &c.* *Rom.* 8. 3. *God ſending his Sonne, &c.* *His Sonne in the fleſh*, there is the duplicitie of Natures, he was very God and very man. Secondly, the vnitie of the Perſon in that he ſpeakes but of one alone, *his Sonne*: Thirdly, there is the ſpecification of that one perſon, *his owne Sonne*, that is, that one perſon of the Sonne of God. So much for proofe of the point.

Reaſons of the firſt point in the obſeruation that Chriſt is God and very man both together.

The Reaſons of it are theſe. Firſt, of the firſt point in the obſeruation, and conſequently in a good vnderſtanding of all the reſt. Firſt, man had ſinned, and God had paſſed a moſt iuſt ſentence of death, and eternall curſe and damnation vpon all mankinde for ſinne. *Gen.* 2. 17. and *Gen.* 3. 17. this being threatned *Reaſon* 1.

before, no doubt but it must accordingly be performed after: If this sentence be not reuerst, we shall be all damned without mercy: but how shall this be reuerst? the Iustice and vnchangeablenesse of God will not suffer it, therefore all mankinde are accursed and damned, either in themselues or in their surety: who or what is that surety? one man cannot be surety for another, much lesse for all, *Psal. 49. A man cannot redeeme his brother* (saith *Dauid*) *it cost more then so*; neither can any other creature or nature be the surety, but the same that sinned must die, therefore of necessitie he must be very man that is the suretie. Againe, he must be such a man as is æquiualent to all men, yea more worth then all the world beside, else he cannot redeeme them: and that cannot be any creature, for none of them is of this value, but he must be very God, therefore Iesus Christ is very God and very man, both together in one Person.

Reason 2. Secondly, Iesus Christ being to be Mediatour, he is to treat familiarly with both parties that are to be reconciled, and haue such right in both, that he may partake with each by his owne worth, and may haue credit and authoritie with both: but this he cannot haue with man, vnlesse he be man; nor with God, vnlesse he be God too.

Reason 3. Thirdly, He is to make vs one with God, and God one with vs, after a Spirituall manner: therefore he must be one with vs, and one with God; verie God, and verie Man.

Reasons of the second part of the Doctrine. Now in the second place, that he is verie God and verie Man in one Person, the Reason is; Becausse, if there be two Persons, there is two Christs, and two Mediatours. But there is but one Christ, and one Mediatour,

Mediatour, and therefore but one Person. Many Persons must needs conclude many Christs.

Yea, but in the third place, If it be but in one Person, why may it not be in the Person of Man? I answer, No; it is impossible to be in Man: The Reason is, Because it must be in such a Person, as wherein both the Natures may truly and really subsist. But it is impossible that the Godhead should subsist in the Person of a Man, that being infinite, & this finite, and therefore the Humanitie must subsist in the Person of the Sonne of God.

Rules to be considered cōcerning Christs incarnation. 1

Before we come to the Vses, here are certaine Rules to be considered, touching Christs Incarnation.

The first Rule, is this: That Christ doth subsist wholy in each Nature, yet with some differences: as first, he doth subsist in the diuine Nature, as being of it selfe, and sustaining all things: In the Humane, as quickning and sustaining it. Secondly, the *Word* had a precedent being, so had not the *Flesh*. Thirdly, he did his greater workes by his Deitie, his inferiour by his Humanitie.

The second Rule, is this, That the Flesh of Christ is not either Deified, for then it could not be one with vs: Secondly, neither yet nullified, as either vanishing to nothing, or being swallowed vp of the Deitie: Thirdly, neither yet accidentally ioined to the Person of the Sonne, but essentially concurring with it in one Person.

Thirdly, the *Word* is not changed; for then it could not be one with God, but still it retaineth the same Nature and properties. *Iohn 10.30. I and my Father am one.* And *1.Corint. 2.8.* the Apostle calles him the *Lord of Glorie*: Neither is the *Word* debased thereby,

Quod non erat assumpsit, & quod erat non amisit. Requiruit non decessit.

but continues ſtill in that excellent and infinite Dignitie: neither yet aſſumed into the Manhood, but the Manhood into it: Fourthly, nor euer after did the *Word* forſake the *Fleſh*, no not in death, *Philippians 2. Verſe 7.8.*

4 Fourthly, the Perſon was a compound Perſon, and yet but one Perſon, though he haue two Natures, and that is the Perſon of the *Sonne of God, Luke 1.35. Marie* is called the Mother of God, Θεότοκος againſt *Neſtorius Vogel. 45.* As if God were in Chriſt onely as in the Saints, but more powerfully in him then in them.

5 Fifthly, the Natures are not confounded, but really diſtinguiſhed in the ſame Perſon: neither ſecondly, was there a third Nature compounded of them both, as ſome Hereticks haue thought, as *Eutiches Vogel. 49. Neſtorius*, and *Eutiches*, though they differ in their Hereſies, yet each of them ſtand on the ſame falſe ground, Namely, that euerie perfect Nature muſt haue a perfect *Hypoſtaſis*, and therefore, either there muſt be two Perſons, ſaith *Neſtorius*, if there be two Natures; or elſe if there be but one Perſon, ſaith *Eutiches*, then there is but one Nature. So much for the Rules.

The Vſes are theſe.

Vſe 1. The firſt is for reproofe of thoſe that denie Chriſts comming or being in the Fleſh: For they doe not onely diſanull the Fleſh of Chriſt by it ſelfe in the ſecond point; but much more his Incarnation in this third point, that he *was made Fleſh*. But the Text is plaine againſt ſuch, *1. Iohn 4. 2. That they which denie Chriſts Incarnation, that he is come in the Fleſh, they are not of God, but they are the Spirits of Antichriſt.*

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The second Vse is against those, who though they grant Christs Incarnation, yet withall they affirme the whole Trinitie is Incarnate, whereas the Text here restraines and appropriates the Incarnation to the *Word*. But say they, if the Godhead be vnited to the Manhood, then the whole Trinitie is Incarnate: for the Godhead is equally and fully in euerie Person of the Trinitie. The answer is this, That it is more properly said, that God did assume our Flesh, rather then the Godhead. Or if we doe say, his Godhead did assume the Manhood, vnderstand it with this limitation, that it is the Godhead in the second Person the Sonne of God: for the *Word* is the name of his Person. It cannot be said properly that the diuine Nature tooke the humane Nature, but that the *Word*, the second Person tooke our Flesh, and so the diuine Nature may be Incarnate in the Sonne, and not in the Father, or the holy Ghost, because that though they be one in Nature, yet the Godhead hath not the same subsistence in the Father, and the holy Ghost, as in the Sonne. *Vse 2.*

The third Vse is this, Is Christ verie God and verie Man in one Person? here then is assurance of our reconcilement to God, that all vnkindnesse is forgotten, and all our sinnes forgiuen and buried, and all his displeasure done away, because as we see here that our Nature, and Gods owne blessed Nature meete together in the Person of Gods owne Sonne. Who can doubt, or why should any distrust of reconciliation with God, and of his fauour, (if he haue Faith in Christ) seeing the Vnion is alreadie made? If it were to be done hereafter, then happily there might be some doubt and suspition, though there ought to be *Vse 3.*

none, becauſe we haue Gods promiſe for it, but being done alreadie it is paſt all doubt and feare. But you will ſay, It is true, that this prooues that Chriſt is reconciled to God. But what is that to vs? How doth this prooue that I am reconciled to God? Yes, verie materially: For Chriſt did this for vs. If Chriſt the Firſt fruits be made one with God, then the Faithfull, the whole Lumpe are ſo too. He is the Head, and we are his Members; If then our Nature be fully reconciled to God in him our Head, then ſo is it alſo in vs his Members. The Apoſtle, *2. Cor. 5. 19.* ſaith, *God was in Chriſt reconciling the world to himſelfe*: that is, God and Man met in Chriſt, is the reconciliation of the world, that is, of the Faithfull to God. And *Mat. 1. 23.* he is called *Emmanuel, that is, God with vs.* He being *Emmanuel* in himſelfe, hath effected the ſame for vs, he hath made God one with vs, and vs one with God, he hath made him a friend and Father to vs, and vs to become friends and Sonnes of God. This is a matter of ſingular comfort to Gods Children: for as ſure as our Nature is met together in the Perſon of Chriſt, ſo ſurely are we reconciled vnto God. Will you beleeue a thing ſhall be done, when there is a pledge giuen, and a pledge taken on both ſides? Why here is a pledge taken, and a pledge giuen, to aſſure vs of this. Chriſt tooke our Nature as a pledge from vs, and to put it out of all doubt, hath giuen vs his Spirit, as a pledge from him of our perfect reconciliation to God. What can a man haue more, when God deales thus ſubſtantially with him? Doubt not therefore, but that vpon thy ſubmiſſion, in ſeeking it, beleeuing it, and obeying it, it ſhall be ſurely performed vnto thee.

Fourthly,

Fourthly, This ſhould teach vs therefore to labour to become one with God. God hath vouchſafed to become one with thee, and wilt not thou labour to become one with Him? It was a great humbling and debaſing for him to become one with thee, and yet he did it meerely for thy ſake. It is glorie, and life, and ſaluation for thee to be one with him; therefore, Let not to ſeeke it for thine owne ſake, and neuer leaue ſeeking by praier, and all holy endeauors and meanes, till thou haſt attained it. But you will ſay, How ſhall we attaine to become one with God? I anſwere, In Chriſt, beleeuing, embracing, and caſting thy ſelfe confidently on Chriſt and his merits, and neuer ceaſe praying, and hearing, and conferring on Gods Word, till thou haſt attained this: and then doe not breake off this Vnion (by ſinning) after it is made: better it is for thee by many degrees to breake thine own heart, then to breake off this Vnion. *Vſe 4.*

Fifthly, This teacheth vs the dignitie and worthineſſe of all Chriſts doings and ſufferings, euen in the daies of his *Fleſh*, becauſe they were all done and ſuffered in the Perſon of the Sonne of God, and therefore they muſt needs be of infinite power againſt Satan and ſinne, and of infinite recompence to the Law, and of infinite ſatisfaction to Gods Iuſtice, and of infinite merit for vs, and of infinite worthineſſe before Gods Mercie Seat, yea, of infinite worthineſſe before the Throne of Gods Iuſtice. So that if God the Father looke vpon the doings and ſufferings of his Son with the moſt pure eyes of his Iuſtice, he can finde no more fault with them (be it ſpoken with all reuerence to the Father, and glorie to the Sonne) then with his owne Maieſtie. *Vſe 5.*

Vse 6. Sixthly, This teacheth vs the infinite hainousnesse of sinne, that cannot possibly be done away, but by a Person of infinite worthinesse, euen as great as God himselfe. Therefore let vs take heed of sinne, and let vs not walke after the Flesh, but after the Spirit, that so we may haue our part in the infinite merits of Christ.

The third maine point to be considered in this Scripture, *The Word was made Flesh*, was the Incarnation of the Sonne of God, wherein was propounded to be spoken: First, of the phrase, *made Flesh*: and secondly, of the matter. Touching the phrase, we heard that it went beyond all other places of Scripture. And for the matter, we propound fiue things to be handled in it: First, concerning the Act or worke done: Secondly, the manner of doing: Thirdly, the meanes: Fourthly, the time when it was done: And lastly, the consequents of it being done. Of the three former we haue alreadie heard. Now it remaines, that by the assistance of Gods Spirit we speake of the two latter, the fourth and fifth. And for the present, the first to be spoken of, is the time or season wherein it was done: And I note this point the rather, because it pleaseth the holy Ghost to note this circumstance, *Galath. 4. 4. In the fulnesse of time God sent his owne Sonne, &c.* Where he speakes of Christs Incarnation, and giues expresse notice of the time. *Eccles. 3. All things vnder the Sunne haue their appointed time*, saith *Solomon*: Therefore this, which was the greatest worke that euer was done vnder the Sunne, must haue a conuenient time to be performed in. It is true, that in respect of Gods decree, it was done before all worlds. And it is as true in respect of the fruit and benefit

benefit of it to the faithfull, that it hath beene from the beginning of the world, and therefore he is called the *Lambe slaine from the beginning of the world, Reuel.* 13. 8. All the good that euer hath befallen the faithfull euen to their very Election, was bestowed on them by God respectiuely to Christs Incarnation. But the reall and actuall performance of it, had a certaine time assigned to it by Gods decree, and that in singular wisedome and mercy, and the time being come, this worke was actually performed. How long it is since, euery one of vs knowes, 1623. yeares. But how long it was from the beginning of the world to that time, is not so certainly and precisely knowne: yet it is certaine, that it was vnder 4000. yeares, and aboue 3900. yeares; we will consider of this time in some profitable respects. And first we will consider of it in respect of the state of the whole world. Secondly, in respect of the state of the faithfull. And thirdly, in respect of the *Virgin Mary.*

First, we will consider of it generally in respect of the whole world; For first at that time was established the most absolute *Monarchie* that euer was in the world, the *Romane Empire:* and was it not then a fit time for the most absolute *Monarch of heauen and earth,* God himselfe to come into the world, and to be manifested in the *Flesh?* Secondly, then there was a *generall* vniuersall peace throughout the world; and therefore a fit time for the Prince of peace *Iesus Christ* to be borne and to come into the world. Thirdly, then idolatrie and prophanenesse, and generally all sinne was at the highest, the whole world lay tumbling in wickednesse, as Saint *Iohn* saith, 1. *Iohn* 5. 19. euen like Swine in the myre: and was it not

Augustus se Dominum vocari prohibuit. Gualt. Chronolog.

high time then for Christ to come into the world to cure sinne? It is not *high* time for the *Phisition* to come, when the Patient is most sicke? Christ he is the *Phisitian*; the *World* is the *Patient*; Sinne is the disease; and the *height* of sinne the desperatenesse of the disease: was it not time then for *Christ* to come into the world, when the world was thus in the height and extremitie of sinne?

The second respect is specially because of the Church or of the faithfull. It was a fit time in respect of them; For first, at this time the *Prophecies* and *Promises* of Christs comming were neere at an end, *The Scepter was departed from Iudah*, the whole *gouernment* of the Iewish Nation was abrogate from the Royall Tribe, and translated to the *Romane Emperours and their Lieutenants*, and therefore it was time for *Shiloh* presently to come as *Iacob* prophesied, *Gen.* 49. 10. The 70. weekes in *Daniels Prophecie*, *Dan.* 9. 25, 26. were now comming on apace, and most of them expired, and therefore the *Messiah* was to come, and to liue here on earth, that at the full end and expiration of them *he might* be slaine; and so reconcile the iniquitie, and bring in euerlasting righteousnesse. For God doth not onely performe promises and accomplish prophesies in the Truth of the thing; but also in the precise strictnesse of the time, he keepes touch for the very day and houre. Secondly, and consequently, the faithfull people of God then aliue were gaping with *hungry* Soules, like yong *Rauens*, for the comming of the *Messiah*, they had long waited with old *Simeon*, *Luke* 2. 25. for the consolation of Israel, and had now spread their Armes abroad to receiue and embrace the Saluation of the

Zanchy de incarn. 72, 73, 74.

Lord:

Lord: and when is meate and drinke ſo ſeaſonable, as when it is hungred and thirſted after? And then is the fitteſt time for God to beſtow his bleſſings on his choſen, when he hath opened their hands and hearts, and made them fit for the embracing of them. Now the faithfull hungred and thirſted for the comming of Chriſt, and waited with ſtretched out Armes ready to receiue him; and therefore in reſpect of them, this was a fit time for God to giue Chriſt vnto them. Thirdly and laſtly, the faithfull were very ſcarce and few, the Church was crept into a corner, into a few families, Religion was exceedingly decayed, the Doctrine of it depraued, Holineſſe of life little regarded and leſſe practiſed, and generally thoſe that in ſhew moſt profeſt, the Scribes and Phariſees, were meere formaliſts, and ſtarke Hypocrites; Gods worſhip was corrupted by mans Traditions and Inuentions: and was it not now *high* time for the head of the Church to ſhew forth himſelfe, and to come perſonally and viſibly amongſt them, to redreſſe their manners, reforme his owne Truth, repaire the ruines of his Houſe, and to comfort the languiſhing members of his owne Body? Surely this was the moſt fit time.

Thirdly, we muſt conſider of this time particularly in reſpect of the *Virgin Marie*, his bleſſed mother, and it was fit time in reſpect of her too; for Chriſt was preſently incarnate within her, ſo ſoone as euer ſhee beleeued the meſſage of the Angel, *Luke* 1. 31. not before, for all the while ſhe diſtruſted and ſaid, how can this be? Chriſt was not conceiued in her: a diſtruſtfull heart diſinables from being partakers of Gods promiſes: nor after ſhe beleeued was it deferred.

red. God is neuer behind hand with any, but that which he tenders vs vpon our beleeuing, he giues ſo ſoone as euer we doe beleeue; God had determined it, the Angel had acquainted her with it, that ſuch a thing ſhould be, there is nothing then lacking, but that ſhee conſent to it and embrace it: So ſoone as euer ſhe beleeued and obeyed, *Luke* 1.38. this ſacred Birth was conceiued within her. I note this the rather, becauſe looke how it was with the *Virgin Mary* in her corporall conception of Chriſt; right ſo it is with vs, when we conceiue Chriſt ſpiritually in our hearts, ſo ſoone as euer we beleeue the promiſes of the Goſpel through him, Chriſt is preſently framed and faſhioned within vs.

The fifth and laſt point is the conſequents that did enſue vpon the Incarnation of Chriſt; I meane ſuch as did enſue vpon this vnion in regard of himſelfe. For the conſequents that did enſue in regard of vs, are comprehended vnder the fourth generall head, namely, his mediation executed in and by this Incarnation; but the conſequents to be conſidered here, are ſuch as enſued in reſpect of Chriſt himſelfe; and theſe may be called *Graces*, and they are ſuch things as befell the *manhood* of Chriſt (for no ſuch things can befall his *Godhead*, nothing can grace it from man) and theſe may be diſtinguiſhed into two ſorts: Firſt, ſome are called gifts; ſecondly, ſome may be called Royalties.

And firſt for gifts; vpon the vnion of the two Natures in Chriſt, many gifts befell the *manhood* of Chriſt: for whereſoeuer God is preſent in loue, he giues and that bountifully; much more to that humane Nature which himſelfe hath pleaſed to aſſume and

take vnto himſelfe. We will conſider of theſe gifts in theſe two reſpects: Firſt, what they were: Secondly, in what meaſure they were found in Chriſt. Firſt, what they were, euen all the good that the humane Nature was capable of: theſe gifts were either gifts of Bodie, or of Minde. Firſt, of the Body; He had a comely countenance, a good complexion, a temperate conſtitution, and ſeemely ſtature. Secondly, of the Minde, a pregnant wit, ſober affections, ſtable memory, ſound iudgement. And though the Scripture doth not expreſſely ſpeake this; yet reaſon requires it, that the nature aſſumed into the *Holy* perſon of the Sonne of God, ſhould be no whit inferiour to any that euer was of that kinde. But yet the Scripture is not altogether ſilent in this, either for the Body, and therefore it is ſaid, *Pſal.* 45. 2. *Thou art fairer then the Children of men,* that is, He had a comely countenance, and good complexion: and howſoeuer it be ſaid, *Iſa.* 53. *That hee had neither forme nor beautie*; that is ſpoken in reſpect of the *Iewes,* that did not eſteeme *him,* nor regard *him,* but maligne him. And ſo in reſpect of Soule too, it is ſaid, *Iſa.* 11.2,3. *That he had the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſell and ſtrength, the ſpirit of knowledge, and the feare of the Lord.* Other places of Scripture ſpeake of the gifts of his Body and of his Soule together, as *Luke* 2. 40. *And the child grew,* that is ſpoken of his Body; *and he was filled with wiſedome,* that is ſpoken of his Soule: and the 52. *verſe. Ieſus increaſed in wiſedome,* that is, the gift of his minde; and in ſtature, that is, in reſpect of his Body, *And in fauour with God and men,* that is not ſpoken of his outward endowments, for God lookes

not vpon the countenance of a mans perſon, but the meaning is, he had ſuch excellent gifts and graces of minde, as *Holineſſe*, *Wiſedome*, and ſuch like, whereby he was in fauour both with God and men. We ſee then how richly our Sauiour was furniſhed in himſelfe, not onely with the gifts of Nature, whereby he got fauour with men, but of Grace too, whereby he was in fauour with God. *Iohn* 1. 14, 16. *Hee was full of grace., &c.* Secondly, in what meaſure theſe gifts were found in him? I anſwere, In an *high* and excellent degree, more then in any other, *Pſal.* 45. 2. *Thou art fairer, &c.* *Adam* himſelfe was not equall to *Him*, at the leaſt for the gifts of *grace*. *Adam* came farre ſhort of that knowledge, and wiſedome, and vnderſtanding wherewith the *manhood* of Chriſt was endowed, becauſe *Adam* had theſe graces and gifts from God, *Chriſt* had the preſence of the *Godhead*: his humane nature being vnited vnto his *Godhead*, had an excellencie aboue all others, and therefore excellēt *graces* aboue others. Some haue thought that becauſe the humane nature was vnited to the *Godhead* in the perſon of Chriſt, that therefore it receiued infinite and vncreated knowledge and wiſedome, &c. therefore here we muſt marke this Rule, that he had all wiſedome and knowledge, &c. ſo farre as his *manhood* was capable of it, but his *manhood* was not capable of this, as he was man, he was a creature, and therefore we muſt ſtill keepe within the bounds of a creature; as we muſt not detract from his *manhood*, ſo we muſt not adde to it. And therefore though vncreate and infinite knowledge and wiſedome were found in Him as he was God; yet his *manhood* was not capable of ſuch infiniteneſſe.

The

The second point is concerning the Royalties that befell the *manhood* of Christ, in respect of his Incarnation. For where God is present, in fauour, and loue, he conferres great grace and glory on them that he is present withall, much more where he is personally one with that which he is present with, as he is with *Christ*. These Royalties are foure. The first is a cohabitation or dwelling of the *manhood* with the *Godhead*: the second, is the cooperation and ioynt working together of both: the third, is the glorification of the humane nature: And the fourth is, the Communication of properties.

The first Royaltie, is the Cohabitation or dwelling together of the *manhood* with the *Godhead*, that the *manhood* should dwell vnder one roofe as it were with the glorious Maiestie of God; this is a great Royaltie, and of this the Apostle speakes, *Coloss*. 2. 9. *For in him dwelleth all the fulnesse of the Godhead bodily*. Which though it be spoken of the whole person of Christ, yet *bodily* specifies the honour that thereby the *Flesh* or *manhood* is *graced* withall. And if it be a great Royaltie to the faithfull, for God to dwell in them by his Spirit; then much more is this a great Royaltie, that God should dwell personally in Christ.

The second Royaltie, is the Cooperation and ioynt working together of both, like fellow and fellow well met, (if I may so speake.) For howsoeuer the Deitie is infinitely greater then the Manhood; yet it deales not with it, as great men are wont to doe with lesse, to sway all themselues: but the Godhead permits and giues way to the inferiour nature, the Manhood. First, in that it suffers it to doe, and to worke according to its owne kinde. Secondly, in that it

quickens, susteines, and assists the Manhood to worke. Thirdly, the Godhead ioynes and concurres oftentimes with the Manhood in one and the same worke; hence it is, that the Actions of Christ are called *The andricall* Actions, not onely because the same person doth them being both God and man, but because the Actions of the Godhead doe lend their power to the Actions of the Manhood, and the Actions of the Manhood are seruiceable Instruments vnto them. As when he walked on the Sea, *Math.* 14. 25. it was an action of his Manhood to walke, but that he walked on the waters, this is an Action of his Godhead concurring therewithall. So likewise in raising *Lazarus* from the dead, it was an action of his Manhood, to call him; but it was an Action of his Godhead, to giue him power to rise out of the graue. So we see, this is a great Royaltie to the humane nature of Christ, not onely to be acquainted, and to dwell together with the diuine nature, but also that they doe oft times concurre together in one and the same worke.

Zanchy de incarnat 859. θεανδρικαὶ ἐνεργειαι.

The third Royaltie, is the Glorification of the humane nature with the glory of the diuine nature, forasmuch as after the Resurrection and Ascension, it was glorified with the glory of the Godhead, so farre as it was capable of it. *Iohn* 17. 5. This glory Christ prayed for, *Father, glorifie me with the glory I had with thee, before the world was,* that is, with the glory of the Godhead: & so it was performed. 1. *Tim.* 1. 16. *And receiued vp into the glory,* and so it shall continue to the end of the world, for Christ shall come to Iudgement in the glory of God the Father. *Math.* 16. 27. So we see that this is a wonderfull Royaltie, namely,

namely, the exaltation of the humane Nature to the glorie of the diuine Nature. But ſtill we muſt keepe within theſe bounds, that is, as I ſaid before, that it is exalted to the glorie of the Godhead ſo farre as it is capable of it. The Manhood is finite, and therefore not capable of infinite Glorie: but yet the humane Nature of Chriſt is infinitely more glorious, then the Nature of all Men, or Angels, or other Creatures whatſoeuer.

The fourth and laſt Royalty, is the communication of properties. This is a hard point: ſome properties belong to the Godhead, ſome to the Manhood, and theſe are communicated to each Nature. Thoſe that are peculiar to the humane Nature are affirmed of the Diuine: and thoſe that are peculiar to the diuine Nature are affirmed of the Humane. Communication of properties, is this, that Chriſt God, giues the Titles of the Diuine properties to Chriſt Man; and receiues the Titles of the Humane properties of Chriſt-Man. You muſt vnderſtand, that this is not done in deed, by way of communication betwixt the Natures, but only by way of affirmation of the whole Perſon. As for example: It is the propertie of Chriſt-God, to be Immortall; and of Chriſt-Man, to be Mortall. And yet Chriſt-God may be ſaid to be Mortal, and Chriſt-Man may be ſaid to be Immortall. And this we may ſay without bluſhing, *Prædicatione tantum, ſed veriſſime & realiſſime quia Chriſtus ſubſiſtit in vtraque forma.* Zanchy *de incarnat.* 110. & 42.

We will make it plaine in an obſeruation; and that is this, namely, That howſoeuer the Godhead and Manhood in Chriſt, are two diſtinct Natures, euen after the Vnion, and that each Nature retaines their ſe- *Doctrine.*

uerall workes and properties, yet notwithstanding, that which belongs to either of the Natures, is ascribed to the whole Person of Christ, and that in regard of both Natures. Examples will make it cleare. And first, I will giue you examples out of the Scripture, where the Humane properties are ascribed to Christ-God: And secondly, where the Diuine properties are ascribed to Christ-Man. First, where the Humane properties are ascribed to Christ-God, as *Act. 20. 28. God purchased his Church with his owne Blood.* Blood is proper to Christ-Man, not to Christ-God; yet here it is attributed to Christ-God by communication of properties. The like you shall finde in other places, *Act. 3. 15. And killed the Lord of Life. 1. Cor. 2. 8. Crucified the Lord of Glorie.* It is proper to Christ-Man to be killed and crucified: to Christ-God to be Lord of Life, and Lord of Glorie, and yet here by communication of properties, it is attributed to Christ-God to be killed & crucified, who is the Lord of Life and Glorie. Secondly, the Diuine properties are ascribed to Christ-Man, *Luke 1. 43. The Mother of my Lord. Marie* was Christs Mother as he was Man, but yet by communication of properties, she is called *The Mother of God,* or of *the Lord,* which is the Title of his Godhead. And so, *Iohn 6. 62. What then if you should see the Sonne of Man ascend where he was before?* Why, his Manhood was not in Heauen before, but his Godhead. But this is spoken by communication of properties, whereby that which is proper to his Godhead, is attributed to his Manhood. I will make it plaine by an example. A Man consisteth of Body and Soule: the Soule is spirituall, the Body corporall: now you may say of a Man, that he is both

Spirituall

Spirituall and Corporall, becauſe he conſiſts of both in one Perſon: And ſo you may ſay of Chriſt-God that he is Mortall, and of Chriſt-Man that he is Immortall, becauſe he is God and Man in one Perſon.

The Reaſon of the point is, and there is but this one; becauſe of the oneneſſe of the Perſon, that he is both God and Man in one Perſon. Hence the properties of the one, are affirmed of the other; as in that Similitude, which I gaue you before, becauſe a Man conſiſts of Soule and Body, that which belongs to either may be truly affirmed of the whole Man, becauſe he doth containe both in one Perſon. And ſo it is in Chriſt, becauſe he is one in Perſon, therefore the properties that belong to either Nature, may be attributed to whole Chriſt. *Reaſon.*

The Vſes are theſe.

Firſt, This ſhould teach vs that we ſhould not ſtumble at any of theſe phraſes of ſpeech, when we meete with them in the Scripture; as if there were any confuſion of Natures, or abſurdity in ſpeech; but we muſt thinke them the fitteſt, and trueſt, and moſt proper ſpeech that can be vſed, to expreſſe the meaning of the holy Ghoſt. Yea, but you will ſay, How can contraries be affirmed of one and the ſame Subſtance? It is true, it cannot in one and the ſame reſpect, but in diuers reſpects it may. Chriſt is viſible and inuiſible, but not in one and the ſame reſpect: he is viſible in reſpect of his humane Nature; but inuiſible in reſpect of his diuine Nature. *Vſe 1.* *Obiect.* *Anſ.* *De eodem ſed non ſecundum idem.*

Another exception may be here made, and that is this: If it be in forme of ſpeech only, and not in truth of the thing, it is but falſhood and deceipt. Yes, it is ſo in the truth of the thing too, in regard of the Perſon *Obiect.* *Anſ.*

ſon of whom it is affirmed, though in regard of the other Nature, it be but verball.

Obiect. Yea, but thirdly, you will ſay, May I not ſay then, his Manhood is his Godhead, and his Godhead is his Manhood? I anſwere, No, you may ſafely ſay in the Concrete, that Chriſt-God is Man, or Chriſt-Man is God: but not in the abſtract, that Chriſts Manhood is his Godhead, or his Godhead is his Manhood: no, not though one be vſed in the concrete, the other in the abſtract, as to ſay, Chriſt-God is the Manhood, or Chriſts Godhead is Man, nor contrarie. But we may ſay, Chriſt-God is Man, and Chriſt-Man is God, for then we ſpeake in the concrete of the Perſon, which is one. But when we ſpeake of the Godhead alone, or of the Manhood alone in the abſtract, then we ſpeake of the Natures, and they are the ſame ſtill. We cannot ſay, his Manhood is viſible and inuiſible, nor that his Godhead is viſible and inuiſible too. But we may ſay, Chriſt-Man is viſible and inuiſible, and Chriſt-God is viſible and inuiſible, for then we ſpeake of the Perſon, but we muſt not ſingle out the Natures. I may ſay of my ſelfe, that I am Spirituall and Bodily; but I cannot ſay of my Soule alone, that it is Spirituall and Bodily; nor likewiſe of my Body alone, that it is Bodily and Spirituall; for that which may be affirmed of the Perſon, cannot be affirmed of the Nature. Theſe phraſes are vſuall in the Scripture, and therefore I would haue you take notice of them. Our Sauiour hath ſuch a ſpeech in *Ioh. 6. 62. What then if you ſhould ſee the Sonne of Man aſcend vp where he was before?* There you muſt vnderſtand, that it is ſpoken by communication of properties, as if he had ſaid thus, What if you ſhould ſee Chriſt, who is verie Man, aſcend vp where

Anſw. It is onely *in concreto.*

Quicunque nomine ſignificetur perſona Chriſti, de ea prædicentur quæ ſunt vtriuſque formæ.

where his Person was before: he doth not say, where his Nature the Manhood was before; but because he was there before in regard of one of his Natures, the Godhead: therefore this may be said of both, in respect of his Person.

The last Vse, is matter of singular comfort to all Gods children: for as it is in his owne person betwixt the Godhead & the Manhood; so it is in some measure also in his mediation betwixt God and vs, he being the Sonne of God, very God, tooke our title on him, *The Sonne of man,* became very man, bare our sinnes, and tasted our infirmities, and endured our punishment; that which was ours he receiued, and it was truly translated vnto him; and he giues vnto vs his Titles, *the sonnes of God, heires* and *coheires* with himselfe: And therefore seeing Christ hath taken my sinnes, and my infirmities vpon him, they shall neuer be more able to condemne me, then they are to condemne him; if there be no condemnation to Christ, neither is there any condemnation to them that be in Christ. And likewise his righteousnesse shall iustifie me in the presence of God, as he himselfe is iustified. And so much of the third generall point in the Text, namely, the incarnation of Christ. *Vse 2.*

The fourth generall point, (and that is but a by-thing in respect of the Text) is the benefit of Christs Incarnation, namely, his mediation which was executed in and by his Incarnation: for this is the end thereof in respect of vs, 1. *Tim.* 1. 15. *This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners.* All the doings and sufferings of Christ doe concurre to this worke, namely, his mediation, to bring vs to God. And all

the benefits that we receiue by Christ, *Iustification, Redemption, Intercession, &c.* are comprehended vnder this Title, namely, his *Mediation.* And the whole office of Christ is significantly expressed by this one word, *Christs Mediation*; God and we were at variance, Christ he interposed himselfe betwixt God and vs, as a Mediatour to make peace and attonement for vs. Why, but then you will say, He is Mediator to himselfe, for he is God? I answere, Why not? the Apostle saith so in the 2. *Cor.* 5. 19. *God was in Christ reconciling the world to himselfe.*

Doctrine. Hence we may draw this obseruation, namely, That Iesus Christ, *The Word made Flesh,* is Mediatour betwixt God and man in both Natures, *Act.* 20. 28. *God purchased his Church with his owne blood. God purchased,* there is *his Godhead: with his owne blood,* there is *his Manhood.* So he is called Emmanuel, that is, *God with vs, Math.* 1. 23. He is one with God, and one with vs, to mediate betwixt God and vs.

Reason 1. The Reasons are these. First, Christ must die for vs, therefore man mediates; and he must rise againe, therefore God mediates, *Rom.* 1. 4. *He declared himselfe mightily to be the Sonne of God, by the Resurrection from the dead.* 2. *Cor.* 13. 4. *He was crucified concerning his infirmitie, yet liueth he through the power of God.*

Reason 2. Secondly, He must suffer, and he must ouercome, *Heb.* 2. 14. *For as much as the children were partakers of flesh and blood, he himselfe also tooke part with them, that he might destroy through death, him that had the power of death,* that is, *the deuill.* So likewise he must beare our stripes, and heale vs by them, *Isa.* 53. 5. therefore he must mediate for vs in both natures, as he is God and man.

Lastly,

Lastly, It is a part of his mediatorship, to heare our prayers, and forgiue vs our sins, as well as to pray for vs, and to beare our sinnes. *Reason 3.*

The first Vse is against Papists, that exclude the Godhead of Christ, as *formale principium* in his mediation, that say, that only dignifies and makes his Actions of value, but doth nothing in the worke: but wee say, he performes the worke of mediation in both natures, *Rom. 1.4. He declares himselfe mightily to be the Son of God, by the resurrection from the dead.* But the Papists thinke they hit it home, when they bring that place, *1. Tim. 2.5. There is but one mediator betwixt God and man, the man Christ Iesus.* Therefore say they, he is mediator in his Manhood only. But we denie the reason: for this is spoken by the Rule of communication of properties, and is meant of his Person, not his Manhood: if he had said the Manhood, it had beene plain; but he saith *man*, therefore it is meant of his Person, that is verie God and verie Man. *Vse 1.*

Secondly, This teacheth vs to renounce all other Mediatours which are not God: for either we must make them Gods that we make our Mediators (as the Papists doe by consequent, in that they make them searchers of the heart) or else they can be no Mediators. If they be Mediators, they must be Redeemers too, *1. Tim. 2.5, 6.* There they are ioyned together, *one Mediatour betwixt God and man, the man Christ Iesus; Who gaue himselfe a ransome, &c.* None can ransome vs, but Iesus Christ, and therefore none can mediate for vs, but he. *Vse 2.*

Thirdly, This teacheth vs that Christ is intirely ours, both his Godhead and his Manhood, and all that he hath done in both Natures, in the worke of his *Vse 3.*

mediation, being most perfect, entire, and all-sufficient, is also ours. And therefore we should cast our selues wholly vpon him, and strengthen our Faith in him, assuring our selues, that we are fully reconciled to God in him: For what the Manhood could not do in the worke of our mediation, that the Godhead did: and therefore let vs rest wholy and onely vpon him, as vpon a most perfect Mediatour.

FINIS.

Errata.

IN *Page* 5. *in the Margent, reade* Cautions. *in line* 19. *ibid. r.* ἀψευδὴς. *in page* 12 *line* 29. *and in page* 14. *line* 4. 10. 18. 23. 27 *and in page* 52. *l.* 16. *for* subsistance *r.* subsistence. *in p.* 19. *l.* 20. *r.* Vogel. *in p.* 21. 53. *r.* those. *in p.* 38. *l.* 30. *r.* αλλοπροσαλλος. *in p.* 84. *line* 14. *reade* propounded.

FINIS.